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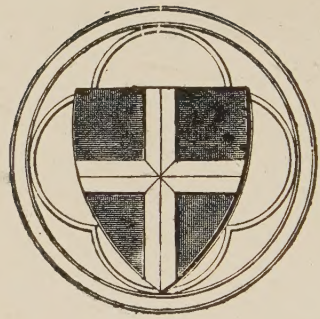

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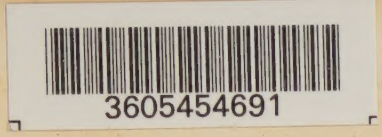
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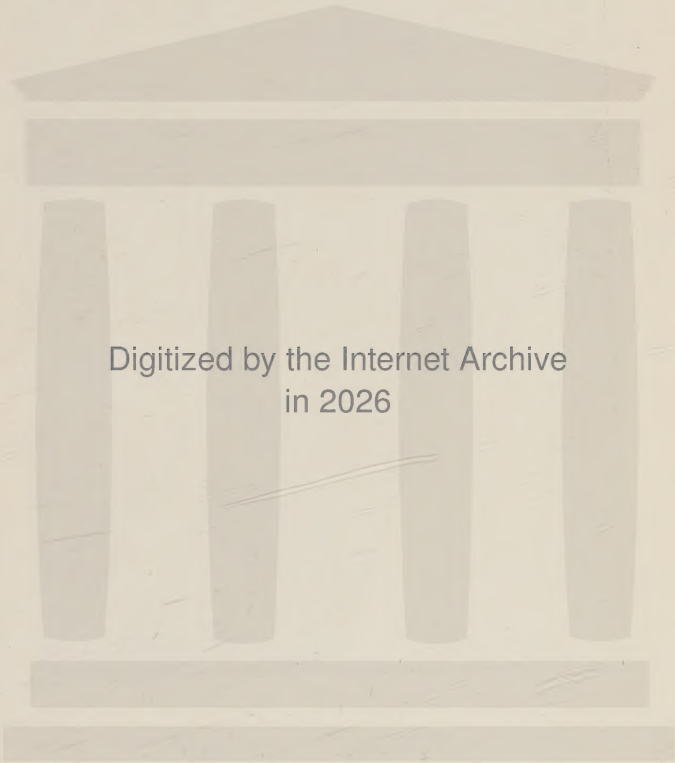
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ENGLISH CHURCH HISTORY

OF

THE WEST INDIAN PROVINCE,

BY

F. P. LUIGI JOSA,

VICAR OF CHRIST CHURCH

AND

ARCHDEACON OF DEMERARA.

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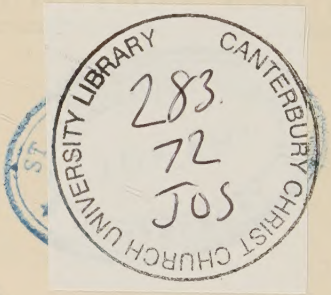

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TO THE REVEREND SIR JAMES PHILLIPS, BART.

CANON OF SALISBURY CATHEDRAL,

WARDEN AND FOUNDER

OF THE

MISSIONARY COLLEGE OF S. BONIFACE, WARMINSTER

TO WHOM THE WEST INDIAN CHURCH

AND THE WRITER OF THIS BOOK

OWE A DEEP DEBT OF GRATITUDE,

THIS LITTLE VOLUME,

BY HIS

KIND PERMISSION,

IS DEDICATED.

BISHOPS OF THE WEST INDIAN PROVINCE.

Barbados, 1824.

W. H. Coleridge, 1824.

Barbados, 1842.

T. Parry.....1842
H. H. Parry, Asst.1868
J. Mitchinson.....1873
H. Bree.. 1882
W. P. Swaby.....1900
(Translated.)

Guiana, 1842.

W. P. Austin.....1842
W. P. Swaby.....1893
E. A. Parry.....1900

Antigua, 1842.

D. G. Davis.....1842
S. J. Rigaud.....1858
W. W. Jackson.....1868
C. J. Branch, Asst. 1882
do. Suc....1896
H. Mather.....1897
W. Farrar.....1905

Trinidad, 1872.

R. Rawle.....1872
J. T. Hayes.....1889
J. F. Welsh.....1904

Windward Islands, 1879.

J. Mitchinson.....1879
H. Bree.....1882
W. P. Swaby.....1900

Jamaica, 1824.

C. Lipscombe.....1824
A. G. Spencer.....1843
R. Courtney.....1853
W. G. Tozer.....1879
E. Nuttall.....1880
C. F. Douet, Asst...1888
do. Res.....1904
A. E. Joscelyne, Asst.1905

Nassau, 1861.

C. Caulfield.....1861
A. R. P. Venables....1863
F. A. R. Cramer-Roberts.....1878
E. T. Churton.....1886
H. N. Churton.....1902
W. B. Hornby.....1904

Honduras, 1891.

G. R. Holmes.....1891
G. A Ormsby.....1893
H. Bury.....1908

Primates.—W. P. Austin, Guiana, 1883. Enos Nuttall, Jamaica, 1893, first Archbishop.

AUTHOR'S PREFACE.

To write a book of any sort in the West Indies is a serious undertaking: but to write the History of the Church scattered over many Islands, separated by hundreds of miles, with no good reference Library at hand, is a task of especial difficulty. Codrington College has a good Library, but its Custodians do not allow any of their books to leave the Island. Many prominent Clerics who could have supplied important and interesting information failed to do so. Fortunately S. Augustine's College, Canterbury, the Archbishop of the West Indies, certain of the other Bishops, and some of the Clergy and Laity, heartily responded to the appeal made for materials wherewith to build up our little book; and to them the compiler offers his grateful thanks. Special acknowledgment must be made to the West Indian Historical writer, the Hon'ble N. Darnell Davis, C.M.G., whose well stocked Library was readily placed at the disposal of the writer.

It will be observed that the labours of other Christian Bodies have hardly been noticed, not because their work was not both great and blessed, but because it did not come within the scope of this volume, and the exigencies of space precluded the attention they would have required.

F. P. L. J.

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CHAPTER IV.

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CHAPTER V.

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II. Period during the Bishopric of Dr. Coleridge.

CHAPTER XX.

Trinidad.—Episcopate of Bishop Rawle.

CHAPTER XXI.

Trinidad.—Episcopates of Bishops Haynes and Welsh. Notes on Tobago.

CHAPTER XXII.

British Honduras.—Period Anterior to Formation of Bishopric.

Episcopates of Bishops Holme and Ormsby.

CHAPTER XXIII.

The Diocese of the Windward Islands.

CHAPTER XXIV.

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II. Landmarks for West Indian Church History.

CHAPTER I.

Columbus.

On the first of August 1492, Christopher Columbus set sail with the determination to discover new worlds. He had made attempt after attempt to persuade Italy, Portugal and Spain to support him in his enterprise, but without success. At last he persuaded Queen Isabella, whose magnanimity came to his rescue; and he was equipped to undertake the perilous task. There must have been some special quality in the character of the great Discoverer to embolden him for the undertaking. 'The Admiral,' as he was styled by Isabella, was helped in his tremendous task by his Religion. Columbus was intensely religious, and the discovery of new worlds was desired by him not for the fame and glory that might accrue to himself, but, for the hope of bringing unknown races to the foot of the Saviour of mankind. On board his vessels there were daily prayers, and the Holy Sacrifice was constantly offered, whilst hymns and psalms were part of the routine of the work; and when at last, on the 12th of October, 1492, he discovered 'San Salvador'—now called Watling Island—the first thing he did on landing was to throw himself on his knees, kiss the earth, and return thanks to God with tears of joy.

Alexander VI.

In 1493 Pope Alexander the Sixth, the illustrious 'Borgia' issued a Bull granting to Ferdinand of Spain possession of all lands which had been then, or might be thereafter, discovered to the west of an imaginary line drawn from the North to the South Pole, starting a hundred leagues west of the Azores,—discoveries west of this line to be held as belonging to Spain, and those in the opposite direction to Portugal. "During the Crusades a doctrine had been established among Christian Princes, according to which the Pope from his supreme authority over all temporal things as Christ's Vicar on earth, was considered as empowered to dispose of all heathen lands to such Christian Potentates as would undertake to reduce them to the dominion of the Church, and to introduce into them the light of the Christian religion." But it is worthy of note that at the beginning of the 20th Century every inch of land in these islands and huge continents had been wrested from the Powers of Spain and Portugal.

Early Discoveries.

Many of the early discoverers and explorers were religious men, and the promoters of the expeditions were likewise imbued with religious motives. Queen Elizabeth, in the first Charter she granted to Sir Humphrey Gilbert, half brother of Sir Walter Raleigh, explicitly states that he should " Devise and establish statutes and ordinances for their better government, provided always that the said laws be, as neere as conveniently may, agreeable to the form of the laws and policy of England," and also " that they be not against the true Christian Faith or Religion now professed in the Church of England." (1).

The West Indies.

A word about the name West Indies. (2) *Geographically* it is given on the Islands that lie between the Azores and the great continent of America, and was bestowed by Columbus himself—who thought that through these Islands he had found a new route to India (i.e. the East Indies) and that the West Indian Islands were, so to speak, but simply the Western parts of India, and the inhabitants thereof " West Indians." *Politically* the West Indies are quite separate, each Island or group of Islands having either governments of their own,—or being Crown Colonies ; with separate Governors. *Ecclesiastically* the West Indian Church comprehends also a portion of Central America through its inclusion of the Diocese of British Honduras, and a portion of South America in the Diocese of British Guiana with its jurisdiction over members of our Church in French and Dutch Guianas. Spanish Guiana (Venezuela) is under the oversight of the Bishop of Trinidad as far as members of our Church are concerned.

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(1). Anderson, History of the Colonial Church, Ch. xxi.

(2). An elaborate West Indian Atlas was compiled by Thomas Jefferys, Geographer to George III, and published in 1780. In " A General view of the West Indies," which accompanies the Maps, the following statement is made respecting what is called the Gulf of Mexico, but ought, the writer holds, to be called the West Indian Sea :—

" To this vast Gulf the Spaniards have retained the name of West Indies, leaving that of North and South America to the two opposite Continents. Under this name they comprehended all the coast of the Mainland which lies adjacent to it, as well as all the islands, the chains of which seem to keep back the sea, which beats with violence against the coast of this part of America. It is in one of these islands of the most Northern chain, the little isle of Guanahani, at present uninhabited, that the discovery was first, made of the West Indies. This Gulf is the centre of the most extensive, as well as most precious, trade of America ; which surpasses, at least in riches, that of the East Indies. The appellation of West Indies, in its whole extent, has been adopted by the English, the Dutch, and all other navigators ; and the merchants, in conforming to it, have obliged geographers to divide America into three parts—North America, the West Indies, and South America.

The First European Colonists.

The first European Colonists, with a few exceptions, were not religious men. They left the little religion they ever possessed at home ; and many that came to colonize the New Countries, left their countries for their countries' good. They came to make money ; and to that purpose all other considerations were sacrificed.

The Natives of the West Indies.

The natives of the West Indies were mostly Caribs, physically unable to stand the labour involved in the extensive planting of Cocoa, Coffee, Sugar, Cotton, and other products of tropical Countries ; whilst, further, the cruelties practised on them, especially by the Spaniards, were such that they "perished like flies" (3) ; and soon they almost all disappeared. The Europeans could not stand the rigours of a Tropical Climate, and so were faced by the problem of how and where they could obtain recruits to cultivate the rich West Indian soil. They turned their greedy eyes to Africa ; and there they found the solution of their problem.

The Origin of the Slave Trade.

The origin of the Slave Trade was for the purpose of working the mines of Hispaniola (4), and the first African slaves were imported from Spain and Portugal, having been introduced to these countries from the West Coast of Africa. We find Slaves in Hispaniola in the first decade of the fifteenth century. The English began to take an interest in the trade, when Barbados introduced the sugar cane. By the end of the seventeenth Century, 25,000 negroes were annually imported into the British Colonies. Just before the emancipation, the census revealed that the British Colonies contained 674,000 slaves !

The Slaves.

The Slaves were the property of the Planters, and on those estates where the owners were resident, there is no doubt but that they were well treated. Where the proprietors were absentee, it is more than likely that the slaves fared badly. In some Colonies the treatment dealt out to slaves was better than in others. Jamaica seems to have treated its slaves with the greatest cruelty ; and the reason assigned is, that the slaves imported into Jamaica were

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(3). Caldecote, "The Church in the West Indies" p. 15.

(4). Geography of British Colonies, Lucas, p. 65.

the Coromantines—a warlike race who were with difficulty kept under—and therefore the most harsh measures were devised to keep them in check. But Antigua treated its slaves most humanely. It should also be remembered that the slaves outnumbered the whites by 90%, and therefore the law of self-preservation was responsible for much of the harsh treatment. A Contemporary writer in his "Six months in the West Indies," says :—"From the general and prominent charge indeed of cruelty, active or permissive, towards the slaves, I, for one, acquit the Planters. I have been in twelve of the British Colonies : I have gone around and across many of them, and have resided some months in the most populous one, for its size, in the whole world : I have observed with diligence : I have inquired of all sorts of people, and have constantly mixed with the coloured inhabitants of all hues and of every condition. I am sure I have seen them as they are, and I am not aware of any other bias on my mind, except that which may be caused by a native hatred of cant and hypocrisy. The tone of my remarks will probably not gain for me the favour of either party, but it may induce many to listen, whom the profession of a sheer white or black system would certainly alienate." (5) These words carry the imprint of truth, and the writer appears to be perfectly fair in his conclusions. In the same book he adds : "I would not sell my birthright for a mess of pottage, yet if my birthright were taken from me, I would fain have the pottage left. So I scorn with an English scorn the creole thought that the West Indian slaves are better off than the poor peasantry of Britain : they are not better off."

The present writer must add his own testimony. During his long residence in the West Indian Province he has met many ex-slaves, and they all with one accord have spoken of the kind treatment meted out to them by their Masters. The principle of slavery is utterly wrong, and yet "There seemed to be no other way of reducing the newly-found territories of American and the West Indies to cultivation than by the importation of slave labour." (6) Out of evil has come good, and many have been brought out of darkness to the full light that the Christian Faith alone can shed upon mankind.

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(5). The writer was Henry Nelson Coleridge, a barrister, and cousin of Bishop Coleridge of Barbados.

(6). Ritchie's "Revelation and Religious Certitude," C. vi., 239-40.

Slavery was not conducive to the improving of the morals of the owners. Concubinage was a matter of course, yet as soon as the Planters became wealthy enough, they left their Plantations and their coloured offspring (7) to the care of attorneys.

The Coloured People.

The coloured people, the offspring of the white owners and the negro slaves, grew to be an important class ; they became the book-keepers and the more skilled labourers, and thus stopped in a great measure the introduction of more white people, who sought other climes for their energies. Gradually this class of people became a very important element in the community ; the Church ministered more readily to these than it did to the slaves, and they were found worshipping in the Churches with something like regularity.

The Church of England During the Period of Organization.

The Church of England during the colonization of the West Indies was imbued with a spirit of Erastianism, and was looked upon as an appanage of the State. Chaplains were sent out here and there, but their ministrations were confined to the whites. The most fatal blunder was the sending out of priests who were practically free lances, responsible to no ecclesiastical authority. All Chaplains received their authority from the Bishop of London, but a Bishop of London holding authority over the West Indian Islands was practically powerless.

Then, again, there is no doubt that the Bishop of London ordained men on lower qualifications ; and such men without due supervision were likely to deteriorate.

Furthermore the number of Clergy was far too small to make any impression. The Churches and Chapels were tiny buildings, and the services were carried on without reverence and ceremony. Music was not considered proper in Church, and teaching as to the efficacy of the Sacraments was held in abeyance. The Church was without life. A Church without Bishops and without deacons, but with a laity who did not consider themselves a part of the Church, could not make headway.

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(7). In America the name "Coloured" is given to all, whether they are pure negroes or have only the slightest trace of black blood. In the West Indies the name is given only to those of mixed blood.

Appointment of Bishops.

At last the entreaties of the Clergy and laity both at home and abroad were listened to and the Church sent out two Bishops to the West Indies. The English Government was most liberal in granting ample stipends for the Bishops, their Archdeacons, and additional Clergy or Curates : while the Church gave the very best of her sons to the work. Dr. Christopher Lipscomb, who proved an able organizer and administrator, was appointed to the See of Jamaica, which included the Bahamas and Honduras ; whilst to the Diocese of Barbados, comprising all the Windward and Leeward Islands, Trinidad and Guiana, was appointed a man who belonged to one of the most distinguished families of England, William Hart Coleridge.

The moment that an Episcopate was provided, the Church was quickened into activity, and a marked progress became at once evident. Churches, Chapels and Schools, sprang up everywhere. The number of the Clergy greatly increased. The Services were improved. The Sacraments were administered with greater frequency. Music took its due place in the Services, and reverence became general.

Abolition of Slavery.

In 1833 the British Parliament abolished Slavery. On the first of August, 1834, every slave became a free man and a British citizen. The Imperial Parliament had not only voted a large sum (£20,000,000) as compensation to the Planters, but were also liberal for such other objects as the education of the freed negroes. The local legislative bodies were also most generous ; and large sums of money were voted for the building of Churches and Schools, for the maintenance of the Clergy and Catechists, and even for Parsonages.

Sub-Division of Diocese.

The two Bishops began to feel that their supervision of their huge Dioceses was not adequate ; and plans were submitted for the sub-division of their charges. Barbados was relieved of all the Leeward Islands including Antigua, and the new Diocese of Antigua was placed under Archdeacon Davis, who was consecrated Bishop in 1842. To William Piercy Austin was assigned the Bishopric of Guiana, and Archdeacon Parry took Dr. Coleridge's place in the now more manageable Diocese of Barbados. It was not until 1861 that the Bahamas were cut off from Jamaica, and the Diocese

of Nassau was formed with Dr. Caulfield as its first Bishop. Eleven years later Barbados was relieved of Trinidad, and Dr. Rawle was appointed Bishop. In 1879 the Windward Islands were constituted a separate Diocese : but no sufficient funds being available, the Diocese is still under the supervision of the Bishop of Barbados. The last Diocese was formed in 1883, when British Honduras was separated from Jamaica ; and eight years after a Bishop was found in Dr. Holme.

Effects of Emancipation.

The Emancipation caused Planters to look for other fields whence to obtain cheap labour. The Black people were desirous of obtaining work at the highest possible remuneration with the lowest possible amount of exertion ; whilst, *vice versa*, the Planters desired to obtain the cheapest possible labour, to enable them to cultivate their lands with profit. This labour they found in the East Indies. The Black people are not by any means lazy, and they can undergo great strains ; they make excellent artizans and good porters, and in the factories one cannot wish for better workmen. But where Eastern people have been introduced, the Black people will work less and less,—coming to look upon field labour as degrading and only fit for the imported Coolies.

Capabilities of Negroes.

Yet the Negroes have shewn great capabilities, many of them are now Members of the Legislative Bodies : not a few have entered the learned professions and have shewn themselves capable of holding positions where the highest intelligence is needed. We are too apt to judge these people, who two generations ago were slaves by a European Standard. As a matter of fact it is wonderful what progress has been made. Fifty years hence the West Indies must be in their hands, unless the East Indies pour its surplus population into these West Indian Islands. It is strange that whereas Columbus was looking for India among the West Indies, now East Indians have actually come to live in these latitudes. The Church has the additional task of Christianising these Eastern Peoples, and it is presumed that the work will be easier here than in India itself.

CHAPTER II.

Church Establishment.

"It has always been a rule in our West Indian Islands to assimilate religion as well as law to the type set by the Mother Country." The countries were cut up into Parishes, which became Ecclesiastical as well as Political areas. Vestries were established, Churches built, and the Clergy paid, out of the common fund.

But owing to the fact that the Clergy depended on the State, and practically therefore on the Planters, they were deprived of freedom of speech, and could not do much for the slaves. Those who tried to do so did it at their peril. The Rev. Wiltshire Stanton Austin was driven from Guiana, the Rev. C. Peters from Dominica, and others from other islands, because they dared take the part of the down-trodden race. The Dissenters could act differently, as they depended for their stipends on the Missionary Societies that sent them forth. But from the moment that the Society for the Propagation of the Gospel and the Society for the conversion of the negroes sent forth their Missionaries, we find a body of men as zealous as the Dissenters, and far more judicious.

Disestablishment in Sight.

When the first generation after freedom was introduced had passed away, the Colonial Ministers began to think that the Church needed no longer the help of the State; and the Disestablishment of the Irish Church gave the needed opportunity. Whilst the clashing of interests between Church and State in South Africa, arising from the Colenso controversy, was an even stronger contributory force.

Disestablishment in Jamaica and Elsewhere.

In Jamaica the Church was disestablished by the Governor, Sir J. P. Grant, announcing that as the Island Rectories fell vacant, no other Rector would be appointed by the Government. In *Antigua* an Act was passed disestablishing the Church. *In the Windward Islands* the few endowed Rectors were compulsorily retired. *In Trinidad* a *per capita* grant was made according to the adherents of each Denomination. *In Guiana* the Clergy who were on the Establishment in the year 1896 were considered to have

vested interests, and as long as they were capable of performing the duties of their office, were allowed to remain on the Establishment, but on their vacating their offices by retirement or death, 75% of their salaries would be given to the Diocese, for the benefit of the Church.

Disestablishment and Disendowment were forced on these Colonies; even the Local Legislators having received no mandate from their Constituents. And the Church has suffered from the (in many) cases) sudden removal of support that she had been enjoying for generations. The people were too poor to face so sudden a loss; the Planters and owners of land were in many cases absentees, and ready to get all they could for themselves, forgetting the spiritual needs of the Countries from which they derived their wealth. Syndicates and Limited Companies are being formed more and more; and the majority of these Syndicates think only of obtaining dividends.

The Church's Efforts.

But the Church has risen to her needs and many of the poor as well as some of the rich, have come forward and given both money and labour for the support of the Church. It came to be understood that the State is not of the *csse* of the Church and so each Diocese began to hold Conferences; and the outcome of these was the establishment of Diocesan Synods.

A Synod consists of three Orders, the Bishops forming the first Order; Priests and Deacons, the Second Order; the Laity, the third Order. The introduction of a Lay element caused at first a great deal of alarm on the part of the Clergy. But time has shown that the Church was wise in the admission of the Laity into the managing of her affairs.

The Synods of the several West Indian Dioceses have features in common. The Bishop is considered as the *fons et origo* of all authority, and he has a *veto* on all legislation; whilst the voting "by Orders," requiring a majority vote in each Order before any Canon or resolution can become law, provides ample safeguards.

The Canons of Guiana.

It is impossible within the limits of this volume to give an account of the several Constitutions and Canons of all the Dioceses; but we may select as an instance the Canons of the Diocese of Guiana

—which came into operation as late as the fifth day of December, 1905. In framing these Canons much help was received from the Chancellor of the Diocese, Sir T. Crossley Rayner, K.C., Attorney General of British Guiana, whose experience in drafting Canons for the Diocese of Trinidad, and assisting in drawing up a Constitution for Western Equatorial Africa, now stood the Diocese in good stead.

They are entitled

"CANONS OF THE CHURCH IN THE DIOCESE OF GUIANA."

The Church claiming the sole right of being *the Church* of Guiana. (In Jamaica the title is "the Church of England in Jamaica"; in Antigua the title is "The Church of England in the Diocese of Antigua," whilst "The Windward Islands" have adopted the nomenclature of "The Diocese of the Windward Islands, comprising all members of the Anglican Church in the Islands.")

The Preface runs thus :—

"In the Name of the Ever Blessed Trinity. Amen.

We, Edward Archibald, by Divine Permission Bishop, by and with the advice and consent of the Priests and Deacons and Representative lay members of that part of the Catholic Church of Christ known as the Diocese of Guiana in the Province of the West Indies, in Synod duly convened and assembled do make the following."

Then we come to the "Declaration of Principles," in which we seem to listen to the voice of the Church in far off days :—

1. "We receive and maintain the faith of Our Lord Jesus Christ as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils."

The next three paragraphs connect the Church of Guiana with her mother, the Church of England :—

2. "We receive the Doctrine, Sacraments and Discipline of Christ as the same are contained and commanded in Holy Scripture accord-

ing as the Church of England has set forth the same, in its standards, of Faith and Doctrine."

3. . . . "We receive the Book of Common Prayer, and of the Ordering of Bishops, Priests and Deacons, together with the Thirty-nine Articles of Religion, to be used according to the form therein prescribed in Public Prayer and Administration of the Sacraments, and other Holy Offices."

4. . . . "We disclaim for ourselves the right of altering any of the aforesaid standards of faith and doctrine except in so far as the Church in this Diocese may decide to accept any alterations in the formularies of the Church, other than the Creeds, which may be adopted by any general Synod, Council, or other assembly of the Churches of the Anglican Communion."

The link of the Diocese to the Provincial Synod is in the fifth declaration of principles, where however at the same time a spirit of sturdy independence is no less evident.

5. . . . . "The Church in this Diocese acknowledges the Authority of the Provincial Synod, and consents to be bound by the Canons and acts of the said Provincial Synod when, and in so far as they may have been from time to time formally submitted to and approved and adopted by the Synod of the Diocese."

Then follow sixteen Canons. The first deals with "The Diocesan Synod," which shall consist of the Bishop (with his officers, the Chancellor and the Registrar,) Priests and Deacons duly instituted or licensed, and the Laity. No parish can send more than *four* Representatives, but the qualification is at present only a monetary one, $25 entitles to one representative, $75 to two, $150 to three, and $300 to four; the representative must be himself a subscriber of at least $5 to the "Sustentation Fund" (this is a general Fund from which the Clergy are paid) and a Communicant (a communicant is defined as "a person who shall have received the Holy Communion three times at least during the preceding year.") Then follows the mode and time of election, with other particulars relating thereto.

Canon II deals with "The Meetings of the Synod" enjoining an annual Meeting, and prescribing the manner of conducting the business of the Synod.

Canon III deals with the Diocesan Council and the Officers of the Synod. The Diocesan Council being practically a Committee of the Synod that carries on the Orders of the Synod, and is, for all practical purposes, the Standing Committee of the Synod.

Canon IV, sounds the hortatory note that :—

1. . . ." It is the duty of every Churchman to subscribe according to his means to the Sustentation Fund of the Church ; such subscriptions shall be called " Diocesan Dues :" and then specific sums are mentioned.

The Church being disestablished, Canon V makes provision for the formation of Parishes ; and Canon VI deals with Parochial affairs and Vestries—the aim being to throw all financial responsibility on the laity, which at present is an ideal.

Canon VII deals with " The Discipline of the Clergy " in a very thorough manner. Nor are the Laity forgotten ; " The discipline of the Laity " is dealt with in Canon IX. The Tenth Canon deals with the election of a Bishop. The Synod is free to elect any Bishop or Priest of not less than 30 years of age, who must secure " two-thirds of the votes of the Members, present and voting, of each Order " ; but " The election shall be subject to confirmation by a majority of the Bishops of the Province." And paragraph II provides, in the case of a deadlock, that—" If the Synod fails to elect or delegate the selection of a Bishop within six months, after the existence of a vacancy has been declared, in accordance with Canon V, aforesaid, or fails to confirm by the requisite number of votes the selection of a Bishop, which requires confirmation, then a majority of the Bishops of the Province may make an appointment to the vacant See, without right of appeal from their decision. In such case the Archbishop shall take order for the consecration in the same manner as is provided in Regulation 4."

Canon X makes provision for the administration of the Diocese in the absence of the Bishop, and in the case of the death or resignation of the Vicar General during the absence of the Bishop.

Finances are regulated by Canon XII, wherein due provision is made for trustees, and for other matters in connection with the Stipends of the Bishop and Clergy, and for the payment of assessments.

Canon XIII deals with Visitations by the Bishop and his officers and the next Canon takes cognizance of Church property. The next two Canons make provision for amendments of the Canons and their interpretation. And the whole concludes with a series of definitions.

The Provincial Synod.

Besides the Canons of the several Dioceses there are Canons of the Provincial Synod, which were adopted in November, 1883, and amended in 1887, 1888, 1897, and 1901. After a Commendatory Preface, comes the Constitution of the Provinces, and of the Provincial Synod—which for the present consists of Bishops only, with a Primate (now an Archbishop) at its head, but the time is hinted at when Clergy and Laity may be summoned to such a gathering. Fifteen articles are enacted which regulate its meetings, and then it proceeds to decide the relationship of the Provincial Synod to the several Diocesan Synods. Whilst, on the one hand, the several Synods cannot decide certain questions without securing the assent of the Provincial Synod, on the other hand, Diocesan Synods are free to accept or reject Canons and regulations made by the Provincial gatherings. There are nine Canons which deal respectively with (1) the provincial Court of Appeal (2) An English Court of Appeal (3) election and confirmation of Bishops (4) Obedience of Bishops to the authority of the Archbishop of Canterbury, the Primate of the Province, and the Provincial Synod—which was amended in 1901 to provide in case of consecration within the Province; (5) the manner of procedure in the case of the resignation of Bishops, and the declaration of the vacancy of a See (6) discipline of Bishops (7) Formation of new Dioceses (8) Changes in the Services of the Church and (9) rules of order. The Provincial Synod has also set forth a series of resolutions on matters of importance such as marriage, publication of banns, visitations, and ritual, with regard to which it is stated that "While willing and desirous to wait a reasonable time for the action of the Mother Church, if no action is taken by the Church of England the powers of this Synod must be eventually exercised with the view of securing a satisfactory settlement of these questions for the Church in the Province of the West Indies." The lapse of twenty-five years shows that the resolution was a mere academical one, with no serious intention to handle such a subject, which might otherwise cause not only considerable trouble but the disruption of the Provincial Synod itself. Other resolutions deal with such important matters

as intercession for Missions, Deaconesses, the using of a portion of the words in the administration of the Holy Eucharist, and the Diaconate—which should not be combined with any other secular calling than that of medicine, but should be conferred (if necessary) even at 21 years of age. Such are the most salient matters in the documents issued by the Provincial Synod. "Each Bishop therefore takes his seat in his own Synod strengthened by the fact that, in passing resolutions of this kind, he is not only discharging his duty to his own conscience, but is appealing to both Clergy and Laity with all weight due to the whole House of Bishops in this part of the World." (8).

The sooner, however, the Church in the West Indies recognizes the fact that she is still a Missionary Church and that she is still in her infancy, the better. She has still to face the duty of evangelizing the masses of Negroes who are in need of the milk of the Word, to take the Gospel to the many tribes in the interior of Guiana and to christianise the East Indians who number a third of the population of Guiana and Trinidad.

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(8). Caldecott p. 169.

CHAPTER III.

DIOCESE OF BARBADOS.

Period Anterior to the Foundation of Bishopric.

The Name.

Barbados may have been so called after the well known fig tree (*ficus laurifolia*) from the branches of which great mats of twisted fibrous roots hang down, which have been compared to luxuriant beards. It is stated that the Island was first discovered by the Portuguese, but they left no traces of their having occupied it, except the name, and a herd of pigs which soon so multiplied that the Indians of the neighbouring Islands used it as a very valued hunting-ground.

Sir Olive Leigh.

In 1605 "The Olive Blossom" fitted out by Sir Olive Leigh touched at Barbados, and his sailors planted a Cross on the Island on a spot where "Holetown" now stands, taking over the Island in the name of King James whom they made King of the Island of Barbados.

In 1625 a real attempt was made to colonize it by Sir William Courteen, acting under the Earl of Marlborough to whom King James had promised the Island.

The Earl of Carlisle.

In 1627 King Charles granted to the Earl of Carlisle, all the Caribbee Islands, which were relinquished by the Earl of Marlborough for a consideration, and in the same year a second party of Colonists arrived. It is noteworthy that in the patent granted to the Earl we find the grant made to him for the "Laudable and pious design of propagating the Christian Religion."

Formation of Parishes.

In 1629 six parishes were established, viz., Christ Church, St. Michael, St. James, S . Thomas, St. Peter, and St. Mary. The Revd. Mr. Kentlane was the first Clergyman.

The Revd. Nicholas Leverton, B.A., of Exeter College, Oxford, also ministered to the Spiritual wants of the settlers in 1639 ; but they " became dissolute in their manners," and the Chaplain was so disgusted with their profligate conduct " that he left them the following year."

Governor Bell.

Governor Bell (1641-50) provided for the settlement of the Ministers' dues ; " and during this period five more Parishes were established, St. George, St. Philip, St. John, St. Andrew, and St. Joseph," in each of which a Church was built (1) and a Minister appointed " to officiate at the Altar." (2) It seems that the Barbadians always took an interest in their Church ; and, as a matter of fact, on the accession of Charles II an act was passed which " enjoined the unanimous profession of the true religion, and provided for imposing condign punishment on all oppressors of the Established Church." (3).

Acts to Regulate Public Worship.

The spirit of the times during Governor Bell's administration is well mirrored in the Acts regulating Public Worship, from which we quote the following :—

" Whereas divers opinionated and self-conceited persons have declared an absolute dislike to the Government of the Church of England, as well by their aversion and utter neglect or refusal of the Prayers, Sermons and Administration of the Sacraments and other Rites and Ordinances thereof, ... all persons whatsoever inhabiting or resident, or which shall inhabit or reside, in this Island, are, in his Majesty's name, hereby strictly charged and commanded that they and every one of them from henceforth give due obedience and conform themselves unto the Government and Discipline of the Church of England . . . . . "

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(1). " Very Indifferent Ones," says old Mixin, as quoted by Schomburgk.

(2). Poyer p. 35. (3). do. do., p. 51.

In 1661 an Act was passed "for the encouragement of all faithful Ministers in the Pastoral Charge within the Island"; and Poyer states that about this time many acts affecting the Church were passed.

All such provisions were, however, to a great extent neutralized by the action of the Parochial Vestries, which were mainly composed of Planters. Their conduct was such that many of the Clergy left the Colony, and in 1680 only five Clergymen remained in the Island: the Sacraments and other rites of the Church were either totally omitted, or else performed by the Overseers (of the Plantations) "in a kind of profane merriment and derision . . . . . of the ordinances": and difficulties were put in the way of God's Ministers when they endeavoured to instruct the Slaves.

Census of 1673.

About this time (1673) the population is stated to have consisted of 21,300 whites (half of whom were English) and 33,000 negroes; but, owing to the tax on negroes, their Masters understated their numbers, and at least one third more should be added to this number.

The Bishop of London's Surrogate.

Towards the commencement of the 18th century, the Church looms more prominently, and we find the Bishop of London appointing the Revd. William Walker, Rector of S. Peter's, as his Surrogate. In 1719 we find mention of a Revd. Mr. Gordon as the Bishop of London's Commissary; but he did not find favour with Governor Lowther, and, "in consequence of the most scandalous misrepresentations of his character and conduct," was exposed to the censures of the Bishop of London. However, Mr. Gordon appealed to the King, who pronounced the charge against him both "groundless and malicious."

We must now look back a few years to bring prominently forward the most interesting layman in the history of the West Indies—a layman to whom generations yet unborn will ever be grateful.

CHAPTER IV.

Sir Christopher Codrington.

In the annals of the West Indian Church there stands prominent one whose name can never be forgotton as long as the Church exists.

Christopher Codrington was born at Barbados in 1668, and came of a stock that did good service in the West Indies both in the field and in the Legislature. Christopher "founded a new claim to lasting gratitude, by endowing an institution so calculated, if properly directed, to spread the greatest blessing over Barbados and to augment its importance." (1).

Our Codrington, the son of General Christopher Codrington, was educated at Christ Church, Oxford, and thence in 1689 he passed to All Souls' College as a Probationer Fellow. "While at College he industriously improved his time to the stirring of his understanding with all sorts of learning; with logic, history, physics and divinity. Nor was he less careful of those polite exercises and accomplishments which might qualify him to appear in the world, and at the wisest Courts, with reputation and advantage, in so much that, he soon acquired the deserved character of an accomplished well-bred gentleman and a universal scholar." He became an ardent book collector and was known as a man of wit and learning.

A Soldier.

In 1694, still holding his fellowship, he followed King William to Flanders, and fought with distinction at Huy and Namur. He obtained his Company in 1695 in the first regiment of Foot Guards. It fell to his lot in the same year to make a public oration at Oxford in connection with the visit of the King, and in a very eloquent oration he expressed the public joy of the University to see his Majesty. He was known as a wit and a scholar. His Father died in 1697, and King William gave him his Father's office as General and Commander in Chief of Antigua and the Leeward Islands.

It is no wonder that a man of such high principles and character should not have been exactly popular, and a petition was forwarded against him to the House of Commons, which dismissed it. During

(1). Schomburg p. iii.

the reign of Queen Anne, at a time when England had her troubles with France and Spain, the soldierly qualities of the General were put to the test. His military operations, however, proved unsuccessful; and after his expedition against Guadeloupe in 1703 he resigned his Governorship, and returned to Barbados, where he applied himself to study chiefly Church History and Metaphysics.

He died in Barbados on the 7th of April, 1710, and was buried in Bridgetown, as is usual in the tropics, within twenty-four hours, but his body was later exhumed and interred in the Chapel of his College, All Souls', Oxford, to which he had left his vast collection of books, valued at £6,000, and £10,000 in cash.

"Colonel Christopher Codrington," says a contemporary, "a native of Barbados, for a great number of admirable and useful qualities both in public and private life, for his courage and his zeal for the good of his country, his humanity, his knowledge and love of literature, was far the richest production and most shining ornament the island ever had."

His Bequest.

But the reason why the Church will ever cherish his memory is on account of the bequest he made to the newly founded Society for the Propagation of the Gospel. By his will dated 1702, in addition to the bequests to his own College, he left to the Society two estates in Barbados, "Consets" and "Codrington," and part of his estate in the island of Barbuda. The Barbadian estates consisted of 763 acres of land, three windmills, with the necessary buildings for the cultivation and manufacture of sugar, 313 *negroes* and 100 head of cattle. Thus we have one of the greatest philanthropic societies owning slaves, and yet in those days this was thought nothing extraordinary or out of the way. The object for which he left his estates to the Society shows that Christopher Codrington was ahead of his times—for even now the Church has not complied with his desires to the full. His will is thus expressed :—

His Will.

"I Christopher Codrington . . . . give and bequeath my two Plantations in the Island of Barbados to the Society for the Propagation of the Christian Religion in Foreign parts erected and established by my late good Master King William the Third and my desire is to have the Plantations continued entire and 300 negroes at least

always kept thereon and a convenient number of professors and scholars maintained there, all of them to be under vows of poverty and chastity and obedience who shall be obliged to study and practise Phisick and Chirurgery as well as Divinity, that by the apparent usefulness of the former to all mankind they may both endear themselves to the people and have the better opportunities of doing good to men's souls whilst they are taking care of their bodies, but the particulars of the constitutions I leave to the Society composed of wise and good men." (2).

According to the Rev. W. Gordon, of Barbados, who was selected to preach the funeral sermon which was dedicated to the Society, we learn :—

" The design of the bequest was the maintenance of Monks and Missionaries to be employed in the Conversion of Negroes and Indians, which design he took from his conversation with a Learned Jesuit of St. Christopher. . . . . Of the Missionaries he proposed that there should be constantly kept abroad three Visitors who should be obliged to travel from Colony to Colony and from Country to Country, to transmit to the Society a large Historical Account of the State of Christianity in each country, of the genius of the people, and what means were most probable to advance Religion and piety." (3).

But alas ! although two centuries have elapsed we have not as yet a Brotherhood established which would comply with the wishes of the testator. If a Brotherhood like that of the Cowley Fathers could be established, not only the wishes of the testator would be met but a great boon would be bestowed on the West Indian Church.

Codrington College.

The Society (S.P.G.) at first experienced sundry difficulties and law suits owing to misunderstandings with the executor, Lieutenant William Codrington, but at last they were amicably settled, and possession was obtained on the 22nd of February, 1712, the whilom opposer of the Society becoming " our prime benefactor." The Society at once sent out the Rev. Joseph Hod, who was both a priest and a physician, as Chaplain and Catechist to instruct the negroes and their children.

(2). S. P. G. Digest, Vol. I, p. 197.
(3). do. do. do.

In 1716 the funds in hand amounted to £3,823 16s. 8d., and then it was resolved to commence the College. By 1721 the masonry was finished; but hard times befell the estates, and they were in debt until 1738. The work of evangelizing the slaves, however, progressed, and the Society was able to report that through its Chaplains "some hundreds of negroes have been brought to our holy religion, and there are not less than 70 Christian negroes on these plantations. Though the Society did not take steps to free their slaves, yet they were "treated with the greatest humanity and tenderness in all respects."

Completion of the College.

Codrington College was completed in 1743, but not brought into use until September 9, 1745, and then only as a Grammar-School. Thirty-five years later it was almost destroyed by the hurricane and for nine years work was suspended. The College was not opened as a Theological College until after the arrival of the first Bishop of Barbados, Dr. Coleridge, who brought it to this happy consummation on October 12, 1830.

The total number of students educated between 1745 and 1830 is unknown; but between 1830 and 1900 the College boasted to have sent forth 390 of its *alumni* to the Ministry of the Church. We have it also on record that between 1745 and 1830, 16 students were ordained; and between 1830 and 1900, 142. It is computed that three-fifths of the Clergy who have laboured in the West Indies were trained at Codrington.

Revd. J. H. Pinder.

The work of starting the College on proper lines is due, as we have said, to Bishop Coleridge, who succeeded in obtaining the services of the Rev. John Hothersall Pinder, M.A., of Caius College, Cambridge, who belonged to a West Indian family and had done good work as estate Chaplain since 1818. Mr. Pinder's first report to the S.P.G. shows that "The Power of religious instruction began now to be sensibly diffused through the medium of the Society's negroes among those of the neighbouring estates, and several came to be regularly examined and prepared for admission to baptism."

"In December the communicants were: White, fifteen; coloured, twenty-two; and the Sunday school, independently of those receiving daily education, twenty-one. At the request of some of the

coloured communicants, a collection at the Sacrament began this year to be made and with so willing a heart was the appeal answered that from the joint offerings of white and coloured persons there was always at Christmas a little sum varying from five to seven pounds. This was distributed among the aged and infirm and the orphans who were observers of the Lord's Day and in other respects worthy. The behaviour of the slaves at public worship is reverent and in many cases devout. Their desire for instruction is manifest. . . . . In seasons of illness or distress they are visited by the Chaplain at the Hospital or at their own houses. The Hospital is a new and very commodious building. . . . The portion of food allotted to them is so abundant that they are enabled by the superfluity to pay for making their clothes, to raise stock and to sell a part at the town market. Although the marriage of slaves was a point which I had at heart from the first and formed one of the early regulations, still none could be prevailed upon to marry according to the rites of the Church. No argument no inducements were left untried.

Exhibitioners.

Mr. Pinder returned to Barbados on the 23rd of June, 1829, and began his theological lectures on the 30th on the same month, " according to the Collegiate system " at his private residence near Bridgetown,—as the College was undergoing extensive repairs, which were completed in August, 1830. In the meantime a public notice appeared in the newspapers that the election of Exhibitioners on the foundation of Codrington College was fixed for the 9th of September, 1830; and all young men of the ages of 16 years and upwards, who intended to offer themselves as candidates for Holy Orders, were asked to present themselves. The course of studies was stated to embrace Theology, Classics, Logic, and Mathematics, whilst provision was made for a medical course. Exhibitioners were taught free, whilst the battels of other students were fixed at £40 per annum. The examination took place in Bridgetown and was conducted by Archdeacon Elliott, Principal Pinder, and E. P. Smith, B.A. The following were the successful candidates:— Jackson, Skeete, Brathwaite, Anton, Pearl, Sealy and Grout; whilst Bascom, J. H. Gittens, Musson, and Beckles were nominated by the civil authorities. The first student afterwards became Bishop of Antigua, and some of the others were also an honour to the College.

" On Thursday, September 9, 1830, the day appointed for the opening of the College and the day on which, in 1745, the school had

been first opened, the students repaired to Codrington College, and all persons of official rank having been invited to attend, the ceremony began at noon. The Exhibitioners, habited in the scholar's cap and gown of Oxford, and the commoners in the usual dress of commoners of that University, headed the procession from the Principal's lodge to the great entrance of the College hall; next followed the Clergy, the Principal and Tutor of the College, the Archdeacon of Barbados, the Lord Bishop of the Diocese and the Governor, Sir James Lyon. After appropriate prayers, the Bishop declared the successful candidates as Exhibitioners; and Mr. Skeete, to whom the prize for an oration in honour of the founder had been adjudged, delivered it from a rostrum in the centre of the Hall with which the solemnities at the opening closed."

Mr. Pinder, unfortunately for the colony, had to resign in 1835 owing to ill health: but Barbados' loss was England's gain, for Mr. Pinder became Principal of the first Theological College for Graduates of Oxford and Cambridge at Wells. At Codrington College he was succeeded by the Rev. Henry Jones, M.A., of Exeter College, Oxford, on the 9th of November, 1835, who remained at his post for eleven years; but his tenure was not productive of much good, and the College languished.

Richard Rawle.

In 1847 the Society succeeded in obtaining as Principal one of the ablest men Cambridge could produce, Richard Rawle, Third Wrangler and Fourth Classic. He held the Principalship for 17 years, and did a magnificent work in Codrington, and the West Indies generally.

"Systematic in his churchmanship, thorough in his theological teaching, he supplemented his purely collegiate labours by assiduous pastoral work, and besides that, took in hand education generally. He taught regularly at the Lodge Grammar School: he invited elementary schoolmasters to the College in vacations, and instructed them. And besides, faithful to the Missionary idea which had primarily removed him from his English Parish, he became the real founder of the Pongas Mission. For the students preparing to serve in that Mission, he fitted up part of the premises of the Principal's Lodge as a hostel."

In 1864 he thought that he might retire, and he became Vicar of Tamworth: but in 1872 the West Indies clamoured for him again.

and he was elected first Bishop of Trinidad. We shall therefore refer to him again when dealing with the history of that Diocese.

Other Principals.

Principal Rawle was succeeded by William Thomas Webb, who, though not a University man, proved a most successful teacher. He had the assistance for five years of a singularly devoted layman, Mr. Grey, now the Earl of Stamford. In 1884 Mr. Caldecott, late Fellow and Dean of St. John's College, Cambridge, succeeded Mr. Webb ; but he vacated his post after two years, and Prebendary Meyrick succeeded him.

In 1889 Bishop Rawle again returned to his old love as Principal ; but within a year the good Bishop was called to his rest. In 1890 the Rev. T. A. Bindley, M.A., of Merton College, Oxford, took the reins in his hands. In 1909 the Archdeacon resigned—and at the time of writing no Principal has been appointed to succeed him. Now that the College is practically managed by West Indian Bishops, we ought to expect further developments. Codrington College has sent forth from its walls both to the West Indies and West Africa a great many men who have done excellent work. It has given two Bishops to Antigua, Jackson and Branch, and many other prominent men, such as W. W. Jackson (son of the Bishop), Rector of Exeter College, Oxford ; Sir John Carrington, Chief Justice of Hong Kong ; Sir Henry Bovell, K.C., Chief Justice of British Guiana ; E. H. Beckles, Bishop of Sierra Leone ; and many other prominent men in the West Indian World.

Guiana has had its Theological College, Jamaica has its own. But it would be far better if every effort were made to strengthen such a foundation as Codrington, which should become a West Indian University, and indeed now practically is such since Bishop Mitchinson, in 1875, caused it to be affiliated with the University of Durham. It now boasts of a large number of graduates who have taken both the B.A. and M.A. degrees from that University.

Codrington College is now under the Management of a Board of Directors of whom the present Bishop is Visitor and President. The Trustees of the S.P.G. have a scheme for making Codrington College not only a University in which degrees in all faculties can be obtained, but also a Tropical School of Medicine is suggested. This means the outlay of great expenditure, but it is hoped considering the great need of such an Institution where Tropical diseases can, so to say, be studied on the spot, it may be accomplished.

CHAPTER V.

The Episcopate of Bishop Coleridge.

The Dawn of the 19th Century.

There is nothing else worthy of record in the life of the Church in Barbados until we reach the dawn of the ever memorable 19th Century. The slaves were then taken in hand, and "The Society for the Conversion and Religious Instruction and Education of the Negro Slaves in British West Indian Islands" which was formed out of the earlier Society, "The Christian Faith Society," by Porteus, Bishop of London, came into being. Clergymen and Schoolmasters on miserable stipends were sent out for the purpose of instructing the people.

The Bell System.

The "Bell" System of instruction was commenced on July 24, 1808, by the Revd. "Mr." Harte, Rector of St. Joseph. A school on the same system was established on the estate of Dr. Holder, the work being superintended by a young man sent out by the Bishop of London; but it did not succeed.

Increase of Stipends.

The Clergy had their Stipends increased in 1807 and eight years later Rectors' salaries were still further augmented to £500 per annum.

In 1812 the number of Clergy was 11 Rectors and 1 assistant Curate, besides two other Clergymen engaged in connexion with Codrington College and Estate.

Appointment of the First Bishop.

It was seen on all sides that the Church could make no headway until a Bishop was appointed. On the 24th of July, 1824, George IV. issued Letters Patent for the establishment of a Bishopric comprising Barbados, the Leeward and the Windward Islands, as well as the Continental portion of the British Empire in South America; and at last on St. James' Day, 1824, in the Chapel at Lambeth, a member of one of the most distinguished English families, William Hart Coleridge, was consecrated Bishop of this huge diocese. The Bishop very nearly took out John Keble, the author of "The Christian Year," the only offer of preferment which he ever received.

The Bishop arrived in Barbados on the 28th of January, 1825, and began at once to make an extensive tour of his vast Diocese—

collecting information and making himself personally acquainted with the needs of his flock everywhere, when he had looked into the state of the Church in Barbados itself and had made himself acquainted with the Codrington College work—in March of the same year he visited in succession the Islands of Trinidad, Grenada, St. Vincent, and St. Lucia. In the following year he proceeded to Guiana.

Remarkable Progress.

The accompanying Table will give a comparative statement of the number of Clergy and of Schools, and it will be seen what an impetus was given to the work by the efforts of a single Bishop. Whereas the number of Clergy in 1812 was 37 in 1834 they numbered 81 ; but a still more important growth is noticeable in the number of the Schools. Whereas in 1812 there were but 2 Schools, in 1834 they had increased to 405.

Comparative Statement of Clergy and of Charity Schools in the years 1812, 1825 and 1834 in the Diocese of Barbados.

Name of the Colony.	Clergy.			Schools.		
	1812	1825	1834	1812	1825	1834
Barbados	14	15	29	2	8	155
Trinidad		2	2		2	4
Tobago	1	1	1		2	13
St. Lucia		1	1			3
St. Vincent	1	2	3		1	14
Becuia			1			2
Grenada	2	2	4		1	18
Carriacou	1	1	1			9
Guiana	1	7	10		2	37
Antigua	6	8	12		8	32
Montserrat	1	1	2			19
Barbuda						4
St. Christopher ..	5	5	7		6	64
Nevis	3	3	3		6	19
Anouille			1			2
Virgin Isles	1	1	2			6
Dominica	1	1	2			4
Total	37	50	81	2	3	405 (1)

(1). Besides Catechetical and other desultory instruction on Estates.

Organization.

The Bishop proceeded to organize. He divided his huge Diocese into Rural Deaneries and subsequently into Archdeaconries, the Archdeaconry of Barbados which included the Rural Deanery of Barbados, St. Vincent and Grenada ; the Archdeaconry of Antigua the Rural Deanery of Antigua and that of St. Christopher embracing the Leeward Islands ; and British Guiana.

The Bishop has left a number of Charges, letters and statistics, which give us a very fair idea of the character of the man at the helm, as well as the kind of work that was being done in those days. The first document is an address to Candidates for Holy Orders, delivered in 1828. He there states :—

" The Diocese in which your ministry will be exercised is divided into so many and distant portions, that in no Colony can any very numerous body of Clergy be collected."

Behaviour of Parish Priests.

Then he deals with the behaviour of the Parish Priest and he says :—

" In order to secure to himself his full influence in society a clergyman must never forget that he is a clergyman ; he must never suppose that he can for a moment lay aside his sacred character. "

The Power of Christian Education.

The Power of Christian Education is not lost sight of and he lovingly exhorts the newly ordained to look after their schools :—

" The parochial school should be among the most cherished objects of ministerial care. The benefit derived from the school is incalculable."

In 1829 when the Bishop returned from paying his first visit to England he wrote a letter to his Clergy, and the subject of the education and amelioration of the slaves looms large in it. The Bishop shows his tact in every line :—

" I need not remind you that in every attempt of ours to ameliorate the spiritual condition of the Slave Population we must, as much as possible, carry the influence of the Planter along with us. ". . . .

How to Deal with Negroes.

"The present habits of the Negroes may seem opposed to any steady continued course of instruction or regularity of pastoral superintendence. Their supposed love of concealing what they possess or are doing, from the eye of their superiors and the frequency of their absence from their dwelling even after the usual hours of work, may be urged as obstacles to the visits which should be regulated with a just regard to the discipline of the estate and the convenience of the Negroes themselves, where he who has been the baptizer of their children, their comforter in sickness, the reliever of their doubts, the instructor of their ignorance, and whose office it has been to read the affecting Service of our Church over many an object perhaps, of their earthly affections, present himself at the gate of the little garden or at the door of their lowly dwelling to inquire after their temporal and spiritual welfare I cannot but think that he would be a welcome visitor. . . . ."

Marriage of Slaves.

"I regret to observe from the several Returns how very rare, with the exception of one or two parishes, have been the instances of marriage among the slave population during the last year, and as a consequence of this neglect of Christian duty on the part of those who have been baptized, I am fully sensible of the difficulties which attach to the question of marriage and how much your labours for its promotion among the slaves would be facilitated if the managers and other white servants employed by the Planter were more generally married persons. If greater care were taken in the separation of the sexes during the hours of work and if the slaves were encouraged to marry by the promise of greater domestic comforts or of some additional time for the cultivation of their own garden or provision grounds or by the prospect of advancement if living in lawful wedlock, to situations of trust and authority on the Estate."

The Bishop finally writes on personal visitation of the slaves :—

"Next to the establishment of Estate Schools, I am anxious to witness generally a more frequent and unrestricted intercourse between yourself and your slave parishioners of all ages."

The Primary Charge.

The next important document in his "primary charge" delivered in Barbados, Antigua and St. Christopher in 1830 and 1831. He at once acknowledges that his Clergy are hard worked :—

"I found the several parishes from the amount or condition or locality of their population far exceeding the physical powers of their respective ministers." Then the Bishop deals with Vocation, matters of doctrine and order, then he offers advice on subjects of West Indian interest.

The Duties of a Priest.

"Placed as you are under many and peculiar difficulties, from the various descriptions of persons into which a West Indian community is divided, your success, under God, in overcoming these difficulties, must mainly depend on the degree of your personal acquaintance with your flock. The duties of a West Indian Minister must necessarily partake much of a missionary character. From morning to night if he would discharge his conscience, he must be engaged in one part of his parish or another, in this dwelling, or on that Estate, with persons who name Him only to dishonour Him, or who are desirous to know Him to believe in Him and to obey Him or who, being instructed in the word, are by God's help walking in all the ordinances and commandments of the Lord blameless."

Prejudice.

Then we have a glimpse of the prejudice of those days. When White people received the Holy Eucharist *first* and then, after a *marked interval*, their *black* brethren approached the Altar.

The Bishop condemns the practice thus :—

"Any marked interval of time after the Elements have been administered to the Whites, before the administration is resumed, for the Coloured Communicants, is an irregularity which almost destroys the very nature of a Communion, and can only tend to degrade and estrange, and irritate one party and keep up in the other an idea of personal importance, inconsistent with that faith which embraces within its comprehensive pale all the nations of the earth."

The Bishop recommends the distribution of Books in this way :—

"As the number of persons who are under instruction in reading or who are already able to read is daily increasing, it

is very desirable that our people should be furnished either gratuitously or at reduced prices with the Scriptures, the Common Prayer Book, and some Manual at least of devotion for the Lord's Supper."

That the Clergy's visits were appreciated, is thus shewn :—

"The zealous Pastor is daily more and more respected, loved and sought for by all ranks of his people."

In the second Charge delivered three years later, we notice distinct progress :—

"There are at present seventy-three clergymen in the diocese, of whom one only is absent from his charge for the recovery of his health and his return may shortly be expected. Of these, seven are not yet in Priests Orders and there are seven candidates of age to be ordained Deacons, two from the English Universities one from Trinity College, Dublin; and four from our own College. There are about twenty students at the latter of whom by far the larger portion is under preparation for the ministry."

Adult Baptism.

That Baptism was administered to Adults after careful preparation, is thus referred to :—

"On the importance in the cases of adult Baptism of a diligent preparation of the catechumens for its reception, I need not speak. I have every reason to be satisfied with the attention which generally speaking has been paid to this essential branch of your ministerial duty."

The Hurricane of 1831.

The hurricane of 1831 nearly destroyed all the Churches. Of the Church of S. Mark we are told "there was not a stone to tell where it stood." Codrington College also suffered badly.

The conduct of both Bishop and Clergy was such that it received Government encomiums, because of the noble exertions made to alleviate the sufferings of the people. The Governor thus spoke on the 3rd of April, 1832, when he opened Parliament : "Can I omit to mention the daily, the universal labours of the Lord Bishop of the Diocese ? Vain would it be to suppose that language of mine could add lustre to acts so far above my humble praise. The

blessing of the maimed and dying have attended on his ministry and in scenes of misery and affliction near the couch of sickness, and by the bed of death, have such labours met with their reward." "The pious and benevolent Clergy" also received their meed of praise for their labours of love from the local parliament.

Wonderful Progress.

During the 17 years that the Bishop presided over Barbados alone the increase in every department of Church work was wonderful—the Clergy had increased from 24 to 50, the Churches and Chapels from 22 to 81, the Schools from 12 to 196, and the number of scholars from 500 to 13,000.

Address from Clergy.

In 1841 the Bishop retired from his post and the Clergy thus addressed him :—

"When we look back and reflect upon the disjointed and almost anarchial state in which the Churches in these parts formerly were, and contrast it with their present union in one Diocese, under the ever watchful superintendence of episcopal authority :—when we think of the difference which has taken place in the number, and we humbly trust, in the efficiency of the clergy, in the provision for their better maintenance, in the number or in the size of our Churches, and other consecrated places of worship, as well as of our schools, our religious and charitable Associations, our 'Friendly Societies,' and other beneficial institutions :—when we add farther (as we believe we may with all truth,) the improved tone of moral and religious principle which pervades all classes, and see the numbers of all complexions and degrees, who now resort on each returning Sabbath to the public worship of God, and even crowd to the Holy Communion :—when we look to our Diocesan College, and behold it, after more than a century, placed on the strictly academical footing originally contemplated by its sagacious and munificient founder ;—when we advert to the abolition of slavery and to the prominent part taken by your Lordship, both as our Bishop, and as the representative of the Venerable Society for the Propagation of the Gospel in expediting its final accomplishment, and, above all in preparing the slave for the sober use of his freedom ; our hearts are filled with gratitude to the Giver of all good, for providing in our first Bishop so great a Benefactor, both temporally and spiritually to this church and country."

S. Augustine's College, Canterbury.

After spending six years, in works of active benevolence at Salston, Ottery, S. Mary, Bishop Coleridge was called to preside as the first Warden, of the now celebrated Missionary College of S. Augustine, Canterbury—which had been built out of the ruins of the old Monastery in that city. Thus the West Indian Church gave to England the first Principal to the first Theological College, at Wells, in the person of Pinder, and in the person of Bishop Coleridge the first Warden to the first Missionary College.

Death of Bishop Coleridge.

Dr. Coleridge's Wardenship was far too brief, for on December 21st, 1849, God called him to Himself to receive the reward of a faithful servant. On the feast of the Holy Innocents, 1849, he was buried at Thorrester, his native Parish, by the grave of his parents. The West Indian Church owes a deep debt of gratitude to England for such a Bishop!

CHAPTER VI.

Division of the Diocese of Barbados.

The three Archdeacons of the Bishop of Barbados were recommended to be made Bishops of the three portions into which the Diocese of Barbados was parted, Barbados, Antigua, and Guiana.

Bishop Thomas Parry.

The Ven. Thomas Parry, M.A. who had been Rector of S. Philip's, Antigua, between 1825 and 1827, was made Archdeacon of that Island in 1825, and on S. Bartholomew's Day, 1842, he was consecrated to the see of Barbados by the Bishop of London assisted by the Bishops of Winchester, Chichester, and Bishop Coleridge in Westminster Abbey. Soon after, the Bishop returned to his Diocese where he arrived on the 8th of October of the same year.

There is nothing worthy of remark during the 22 years that Bishop Parry administered the Diocese. The work of the Diocese had been so well planned by its first Bishop that it only needed careful nursing.

During Bishop Parry's Episcopacy a local Missionary association was formed and in 1844, £100 was contributed to that grand Society for the Propagation of the Gospel which had done so much for Barbados and the rest of the West Indies.

Value of S.P.G.

On the value of the help given by the Society for the Propagation of the Gospel during and after negro emancipation it may be well to recall Bishop Parry's words in 1846 :

" It may justly be said that the praise of this Society ' is in all the Churches ' of all the Colonies of the West Indies . . . . We have many debts . . . to the Imperial Government . . . . the different Colonial Legislatures—to private liberality and voluntary associations in the Colonies . . . . . to various other Societies . . . but the great channel through which we have received voluntary aid from England since the extirpation of slavery has been that opened up to us by that excellent Society. This institution has been to us

indeed, not one Society but many ; it has been to us a Church Missionary Society, by extending the limits of our Church, a Church Building Society, by enlarging and multiplying our places of worship; an Education Society, by adding to and supportlng our Schools, a Pastoral-Aid Society, by supplying us with catechists and readers ; an Additional Curates Society, by adding to the number of our Clergy.

The Revd. Henry Hutton Parry.

Ill health caused the Bishop to leave Barbados in 1864 and the diocese was administered by his son, Henry Hutton Parry—who was born in Antigua on December 26th, 1826, and was privately baptized by his father in S. Philip's Rectory. Mr. Parry after ordination became Tutor at Codrington College, and in February, 1861, was made Archdeacon of Barbados.

The Bishop appointed his son to be his coadjutor and he was duly consecrated in the Royal Chapel of Whitehall on the 15th of May, 1868, by the Archbishop of York, the Bishop of London, the Bishop of Ripon and his father, the Bishop of Barbados.

The Bishop's Charge.

From the Charge that the Bishop delivered in S. Michael's Cathedral on the 16th of May, 1861, we gather that whilst in 1842 the number of Clergy was "thirty-two, it is now forty-two, showing an increase of ten in the twenty years ; whilst of those existing in 1841, several churches have been enlarged in their dimensions, or improved in their character and means of accommodation. Altogether the additional church-room thus acquired cannot be reckoned as less than 5,500 sittings."

"The number of worshippers in all our places of worship at the close of the last year is, by the returns, about 19,000, being about 450 to each ; more correctly, I think it might be given at 22,000."

"A more correct estimate of our congregations may perhaps be formed from the number of communicants, which is now in general attendance, 5,150, against 2,797 in 1841, the aggregate number being upwards of 8,000.

The Chapel at Boscobel.

"I cannot but recall to your attention," the Bishop says, "a remarkable instance of individual liberalty unprecedented, I believe,

in this country, shewn in the erection at the cost of about £1,000 of our last Chapel consecrated on the 23rd of March, 1860, that of Boscobel. For this example we are indebted to one of our non-resident proprietors, P. L. Phillips, Esq., M.D., owner of Lamberts in S. Lucy s Parish. Their sense of the value both of the gift and the Chapel was promptly shown by our Legislature in endowing the Chapel with the usual provision for a curate."

The Liberty of the Legislature.

However most of the increase in the number of the Clergy and Schools is due to the liberality of the Government, which the Bishop thus acknowledges :—

"We cannot be too thankful under God to the sympathy and encouragement which the Legislature have so liberally extended to our ministerial labours."

"I proceed my Reverend Brethren, to a brief notice of our Schools. Those held on week-days in connection with the Church for the instruction of the poor in 1841, were 52, with an aggregate attendance of 4,167 scholars, they are now 100 with 8,059. The increase has taken place chiefly in infant schools of which in 1841, we had only 2 with 173 pupils, we have now 46 with 3,493. Such an increase is in various ways a matter for much congratulation.

"Nor in speaking of private benefactors can we in justice forget the Association of Non-Resident Proprietors and their zealous Secretary, who for four years have been using earnest efforts to assist in furthering the instruction of our people whether children or adults."

Illegitimacy.

With reference to illegitimacy in the West Indies, the Bishop says :—

"There is one particular I am sorry to observe, in which during the last ten years the improvement has been very slight, I allude to the licentiousness which comes under our notice in connection with baptism. On the whole the Registers for 1860 exhibit an improvement of nearly two in 100 children baptised as compared with those baptised in 1850 ; in other words, of 100 children baptised forty-five only were the children of married parents.

The Bishop left Barbados on April 9th, 1864, leaving his son to administer the Diocese and he died in England on March 16th, 1870.

Bishop H. H. Parry administered the Diocese until the appointment of the new Bishop.which took place in 1873 but he remained in the Diocese until February 15th, 1877, when he was appointed Bishop of Perth, in Australia.

Bishop Mitchinson.

The next occupant of the Episcopal throne of Barbados was the Right Reverend John Mitchinson, a scholar of the highest attainments, who obtained three First Classes at Oxford, and who was also an accomplished Musician. He was consecrated at Canterbury Cathedral by Archbishop Tait who was assisted in the Consecration by five other Bishops on the 24th January, 1873. The Bishop, who had been connected with education since he left Oxford, at the time that the call came was Head Master of the King's School at Canterbury.

The Government soon recognised in Bishop Mitchinson an educationist of a very high order, and he proved a most valuable chairman on the Education Commission, which led to the Barbados Education Act, a really statesmanlike and valuable measure. He took also a fatherly interest in all likely young men of all colours, and did all he could to promote their educational interests.

Codrington College.

Codrington found in Bishop Mitchinson a Visitor who helped the College in every way possible. He conceived the idea of affiliating the College to one of the Universities, and in June, 1875, the College was so affiliated to the University of Durham, and thus Codringtonians, without the necessity of going to England and residing at Durham, are admissiable to all degrees, licences and academical ranks in all the faculties of that University. The Graduates of Codrington can now be numbered by the score and they are yearly being added to.

The Bishop proved also invaluable to the Barbadians in many other scholastic questions. It was through him that a training department was added to the College.

The Bishop also proved useful as Chairman to the Poor Relief Commission which was a somewhat arduous post, but the Commission did not prove fruitful of much good.

The Diocese of the Windward Island.

The name of Bishop Mitchinson must ever be associated with the formation of the Windward Islands Diocese. When the attempt to federate the smaller Islands in the West Indies during his episcopate failed, Barbados remained a separate Government, its neighbours were formed into the Windward Islands Government. The Church had to follow suit.

The severance was a necessity. The Church was disestablished, and either disendowed, or concurrently endowed in Tobago, Grenada, St. Vincent and St. Lucia : in Barbados it continued to be State controlled and State paid. The two methods of Government and finance were incompatible : so the Bishop provided Church Councils in the Windward Islands and obtained the sanction of the Archbishop of Canterbury (Tait) to their combination in a Diocese, to be linked with Barbados, under the personal government of its Bishop, but distinct as to organization and finance.

The expenses connected with the Bishop's visitations were paid by each Island. The Windward Island Diocese came into being in 1879, and Bishop Mitchinson was its first bishop.

Resignation of the Bishop.

The Bishop was too liberal in his views and such a place as the ultra-conservative and exclusive Barbados did not take kindly to an up to date Bishop. And as the Bishop informed the writer at one time he was " the most unpopular Bishop in the Anglican communion. " There is no doubt that he was misunderstood, and it was to the great detriment of the Church in the West Indies in general and in Barbados in particular, that in 1881 he resigned the Bishopric.

Bishop Bree.

After the resignation of Dr. Mitchinson, Albert Bree, who had been in Holy Orders for thirty years, and who had served as a Parish Priest in several parts of England, and who at the time of his election was Rector of Brampton (Hunts), was consecrated at Lambeth Chapel on May 1st, 1882, by Archbishop Tait, and among the co-consecrators were Jackson of Antigua and Bishop Mitchinson.

Reform.

The Barbadians are so peculiarly conservative that to effect any alteration in any matter is an herculean task.

In 1886 however three important measures initiated in the Church Council were made law by the Legislature.

(1) Better provision was made for the discipline of the Clergy.

(2) The title of Vicar was given to perpetual Curates and their Districts were defined.

(3) A Dean and Chapter was established.

The Colour Question.

An act on the part of the Bishop drew strong protest from the Islanders, namely, the appointment of a Coloured priest to one of the Rectories. The Bishop remained firm—and the Island found that in the new Rector an able Pastor was given them. The majority of the Clergy at Codrington College are now men of colour, and the West Indies will have to depend more and more on such men for the Ministry.

The Bishop after labouring both in Barbados and the Windward Islands with all his powers, and after ruling a Diocese peculiarly difficult for 16 years, was called to his rest on February 26th, 1899.

Bishop Swaby.

The vacancy in the See was filled up by the translation of Dr. Swaby from Guiana. Dr. Swaby took also the Windward Isles Bishopric.

CHAPTER VII.

JAMAICA.

Period Anterior to the Formation of Bishopric.

The discovery of Jamaica by Columbus took place in May, 1494, and he called it "St. Iago." The Island was thickly peopled by Indians. The new name however never took root and it has ever been known by its native name Jamaica or Xaymaca "Well watered" or the "Island of Springs." In 1655 Cromwell wrested the place from Spain and six years later by the Treaty of Madrid on the 8th of July, 1670, formal recognition was given to the English possession.

Jamaica, an English Colony.

The first stage in the history of Jamaica as an English Colony is romantic to a degree. It was the "age of the Buccaneers, the age of lawless prosperity, when Port Royal was the resort of all men, being as it was, the storehouse and treasury of the West Indies. . . . . almost like a continental mart or fair, and when those who who came there did only what was right in their own eyes." (2).

In 1658 the Colony contained only 4,500 whites and 1,500 negroes. Fifteen years later, however, there were 8,500 whites but the negroes had increased to 9,500. The Indians had been exterminated by the Spaniards.

Cromwell in his Jamaica expedition sent out seven Chaplains whose instructions were drawn up by no less a person than Milton himself.

Vandalism.

One of the first acts of Cromwell's soldiers was to destroy the most important Churches of the Capital, notably the "Red" and "White" Churches as well as an Abbey. The same Vandals that destroyed all that was lovely in their own Motherland were not likely to stay their hands when "the Altars of Popish enemies" came in their way.

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(1). Lucas, Vol. II, Ch. iii, p. 96. do. do. p. 106.

The First English Churches.

The Parish of St. Catherine in Spanish Town seems to have been the first which possessed an English Church, (2) It was built on the site where the old "Red" Spanish Church stood." In 1676, 60 acres of rich pasture were given by Mr. Edward Morgan towards the maintenance of the Minister of that Parish, (3). Another Church was erected in St. John's Parish, in Spanish Town, and a third in the town of Port Royal. Clarendon Parish, as well as St. David's, St. Andrews, and St. Thomas, were all provided with Churches before 1664—but these were served by only five Clergymen, three of whom had accompanied Sir Charles Lyttelton—the Governor of Jamaica—in 1663.

We hear of a sixth Clergyman, a Mr. Nicholas, who settled at Moran but who was soon cut off by sickness. Eight years later another Clergyman settled in the Parish of St. Elizabeth.

In 1684 the whole Island was divided into sixteen parishes and among the acts confirmed by the Council in that year we find one "for the maintenance of Ministers to the Poor, and erecting and repairing Churches." (4).

Authority of the Bishop of London.

The report of the Committee of Trade and Plantations states (in 1681) :—

"We do likewise offer it unto your Majesty as necessary that no minister be received in Jamaica without license from the Right Reverend the Lord Bishop of London, and that none having his Lordship's licence, be rejected without sufficient cause alleged at also, that in the direction of all Church affairs, the ministers be admitted into the respective vestries." (5).

Again, in the Instructions issued to Sir Thomas Lynch upon his appointment to the Governorship of Jamaica for the second time, the following passage occurs, in reference to the same subject.

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(2). Anderson, Vol. II, Ch. xvi, p. 287.
(3). Anderson, Vol. II, Ch. xvi, p. 287.
(4). Anderson, Ch. xvi, p. 288.
(5). do. do. do.

"Our will and pleasure is that no minister be preferred by you to any Ecclesiastical Benefice in our said Island without a certificate from the Bishop of London of his being conforming to the Doctrines and Discipline of the Church of England."

In the Commission of Governor Lynch, dated a month earlier than the above Instructions, authority is given to him to collate "persons to any Churches, Chapels or other Ecclesiastical Benefices within the said Island and Territorities depending thereon, as often as any of them shall happen to be void."

Bishop of London's Authority a Nullity.

The authority, however, of the Bishop of London over the Jamaica Clergy was greatly impaired by one of the Acts of the Assembly which declared "that no ecclesiastical law or jurisdiction shall have power to enforce, confirm or establish any penal mulcts, or punishments, in any case whatsoever." And, since the deprivation of a living, or its emoluments is virtually a mulct, and actually a punishment, it became a question whether the Bishop had a right to suspend any Clergyman in the Island, either *ab officio*, or *a beneficio*. The opinions of many of the inhabitants were strongly expressed against his right of interposition and, as long as this feeling continued, it was evident that Episcopal jurisdiction became a mere nullity. And even if no such question had arisen, the historian of Jamaica acknowledges that the great distance of the Colony from England, and the many engagements of the Bishop of London in his diocese at home would have been "obstacles to his working a thorough reformation in Jamaica." It is scarcely necessary to cite stronger testimony than this to the evils so long inflicted upon our Church abroad, through the absence of a Colonial Episcopate.

Progress.

But in spite of these difficulties, we find considerable and successful efforts made to extend the ministrations of the Church throughout Jamaica; in the first Report of the Society of the Propagation of the Gospel in Foreign parts, published within seventeen years after the death of Charles II, it is said that the number of Churches in the Island was fifteen.

Appointment of Commissioners.

The beginning of the 18th Century saw an important enactment depriving the Bishop of London of some of his shadowy jurisdiction and transferring it to persons in the Island.

The power was transferred to five Commissaries in Holy Orders nominated by the King. The Rectors of the Kingston Parishes were appointed—but a Commission of such a nature was of very little use. As a matter of fact the irregularities of several of these so called ministers were such that Legislation had to be resorted to, and an act was passed which provided that the Church Wardens should issue certificates both of residence and conformity to their Clergy, before they could draw their quarterly salaries and a fine of £500 was provded if a certificate was withheld on insufficient grounds.

Character of the Clergy.

Some of the Clergy had so far forgotten their sacred calling that they did not hesitate to refuse holding Divine Service unless *white* people were present. Some of them did not hesitate to withhold the Sacraments on the flimsiest pretence.

In 1822 there were nineteen Parishes and, probably because the doctrines enunciated by the Missionaries of several Dissenting Bodies were not palatable to the Plantocracy, an act was passed in 1816 " for the purpose of assisting the Rectors in propagating the Gospel among the Slaves by the appointment of Curates." Their Salary was fixed at £300 per annum (subsequently increased to £500) and their duties defined to be *instruction of the Negroes on the Estates.* (6). Twelve Curates were now provided. At this time we find that pious and good men came forward and did their utmost to atone for the Church's former neglect. In July, 1824, letters patent were issued creating the Bishopric of Jamaica.

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(6). Bridge, Vol. I, 555.

CHAPTER VIII.

The Church During the Episcopacy of the First Bishop of Jamaica—Christopher Lipscomb.

Christopher Lipscomb was born in 1781 and was the eldest son of William Lipscomb, a Miscellaneous Writer. He was consecrated Bishop of Jamaica on the 25th of July at Lambeth Palace Chapel, together with Dr. Coleridge of Barbados.

Extent of Diocese.

The Letters Patent issued by George IV gave the extent of his Diocese.

"And we do by these presents erect, found, ordain, make and constitute the Island of Jamaica, the Bahama Islands, and the settlements in the Bay of Honduras and their respective dependencies to be a Bishop's See, and to be called from henceforth the Bishopric of Jamaica."

Arrival of Bishop.

The Bishop arrived in the Colony on the 11th of February, 1825, accompanied by six Clergymen. Four days after he was duly enthroned in his Cathedral, a building of considerable antiquity. "It is cruciform in shape with a beautiful stained glass East Window and some fine wood carving and many interesting pieces of sculpture and Memorial Tablets."

On the 13th of April the first Ordination was witnessed in Jamaica. At this time there were 45 Clergymen, 21 of whom were Rectors and the remainder Curates. The Slaves numbered 317,000, owned by 5,630 proprietors.

Munificence of British Government and of Colonists.

The British Government provided a very handsome salary for the Bishop viz: £5,600 in Colonial Currency (£100 Colonial Currency equalled £60 sterling), also £2,800 for an Archdeacon and £2,500 for six additional Curates. The Colony was also providing stipends for Rectors, £8,820, and £10,550 for Curates, and a Vestry allowance was made of £3,430,—Besides this the Clergy raised in Fees £5,372.

It should be here stated that the Planters had not dealt niggardly with the Church.

" From the period of the earliest occupation of Jamaica by the British, the charitable donations and devises have been very considerable. In the year 1737 when the first enumeration of them was called for by the Legislature the amount already exceeded £9,000 in money besides much landed property. In all the Parishes large sums had been bequeathed to the poor and for the erection of Churches. Although the circumstances of an infant Colony caused the lapse of some, the parishes of Saint Ann, Saint Andrew, Saint Catherine, Kingston, Vere and Westmoreland were found richly endowed."

The Jamaica Free School.

Saint Ann's Parish—The Jamaica Free School was founded on the Will of Charles Drax in the year 1721. The bequest lay dormant until the year 1798, when an Act of the Assembly enabled the parish to institute proceedings for its recovery against William Beckford who was in possession of the estate on which it was charged. " The chances of law or the urgency of the occasion rendered it advisable to give a discharge to the estate upon the payment of £11,200. A considerable sum was added from the parochial funds and in the year 1805, £12,956 10s. 8d. were vested in Island securities wherewith to establish the School."

By the time the Bishop arrived, the Government had already built 39 Churches and Chapels and these were maintained at its expense.

Evidence of the Bishop's Influence.

The Bishop's power was soon felt. The number of Curates rose from 25 to 42, but a condition was added that no new Curate should be appointed until a place of worship was provided.

Certain powers were placed in the hands of the Bishop which gave considerable umbrage to the older Colony and their mouthpiece, was the Revd. G. W. Bridge " who oddly filled the double role of the Advocate of Negro Slavery and the Champion of Clerical Independence."

He was bold enough to write as follows :—

Opposition.

" It would have been well if the power with which the country so inconsiderately invested the office of the Bishop had been confined in its operation and consequences within the Island ; but the Clergy have unfortunately found it otherwise—their prospects and even those of their children have been sacrificed to an arbitrary feeling and even the privilege of carrying an appeal to the foot of the throne has been denied them. Upon his arrival the Bishop of Jamaica found the livings and Curacies occupied chiefly by Creoles, but some of them by English Clergymen ; and looking forward to the possession of the patronage, his avowed principle was that no good could be expected from his mission until " the old clergy, that is those who owed their appointments to the Duke of Manchester, were exterminated."

The Bishop went on resolutely determined to do away with abuses and promote the Kingdom of His Master.

Organization.

The work of organization proceeded apace and after visiting his Diocese as thoroughly as he could, including the distant portions thereof, the Bahamas and British Honduras, he made several appointments, Dr. Edward Pope was appointed Archdeacon in 1825 and the Diocese was divided into three Rural Deaneries, the first Rural Deans being the Revd. L. Bowerbank, the Revd. A. Campbell and the Revd. J. McIntire. The two great Church Societies now came forward to help the Bishop.

Number of Clergy and Lay Readers.

By 1834 the Clergy numbered 56, the lay readers 95, and the schools 142 ; but the Bishop was greatly crippled for want of means and workers, " so general was the disposition . . . . . .in favour of the Church of England, and so great the anxiety for instruction that we are obliged " wrote the Bishop " to acknowledge our exertions and usefulness only limited by our means of supplying Schools and Schoolmasters. " (7).

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(7). S. P. G. Digest, Ch. xxix.

Insurrections.

The critical time for Jamaica and all slave-holding countries was now approaching and the Planters were greatly alarmed by the constant insurrections of their slaves. They attributed the cause to the Missionaries—and their wrath was specially directed against Dissenters, who were not always wise or discreet, and a highly excitable race was easily misled. "The Church of England teachers although here and there inconvenienced and subjected to opposition, escaped actual persecution. If however, they were unscathed by persecution, they were at the same time innocent of any attempt to incite to rebellion. That other Christian Ministers suffered with their Converts and were accused of being implicated in rebellion, gives greater prominence to their names, but does not detract from the fact that the Church of England Ministers and Missionaries were quietly working and gaining power and influence over the people. In fact, *where the Church was weakest the Rebellion was strongest.*" (8).

The Colonial Church Union.

We must hark back a year or two to state that on the 26th of January, 1832, an extraordinary Society called "The Colonial Church Union" came into being. This was a body of people who usurped the Church's name to establish a Union which, while it professed to safeguard the interests of the Church and Colony and "to expose the falsehoods of the anti-slavery Society," yet the actual motive was to delay as much as possible the imminent freedom and to silence Noncomformists. This Society, which was joined by many Colonial Churchmen and several Rectors, was the means of destroying several Chapels belonging to the Wesleyans and Baptists. But the Society had a short though infamous existence, and was put down by the Governor with a firm hand.

Instruction of Slaves.

Archdeacon Pope was able to report that the Church had 18,000 Slaves under instruction, and general progress was being made, and just before the dawn of the 1st August, 1834, thirteen new Churches had been built.

On the 1st of August, 1834, Slavery ceased; 255,290 slaves were set free, and the Planters of Jamaica received £5,854,0[illegible]0 as compensation.

(8). Ellis, p. 55.

S.P.G.

The Church now increased her activities, for not only the C. M. S. increased its agents, but the Society of the Propagation of the Gospel which had given some little help since 1703, now identified herself with the Diocese in a greater degree, and this grand Society is still at work.

Co-Operation of Vestries and Planters.

In 1838 the Vestries bestirred themselves so that the Bishop was able to bear this testimony "the Vestries are coming forward with such a sense of the necessity of religious instruction that the difficulty will now rather be to meet their grants for the moieties of Curates' and teachers' salaries with an equal sum from the funds of the Societies that lend their aid."

But not only the Vestries but the Proprietors and the apprentices, who were still practically slaves, showed their faith by their works, and lands, money and labour were freely given.

The Church at Annandale.

When the Church at Annandale was built the Proprietor gave that land, and the apprentices gave £200 in cash and 1,200 days in work, and on April 7th we have it on record that :—

"From 800 to 1,000 of the black population pressed forward to hear the Word of the Living God and to see laid the foundation stone of a Temple devoted to His Service—the superstructure of which they felt an honest pride in knowing was to be the result of their own gratuitous efforts.

End of Apprenticeship.

August 1, 1838, saw the ending of the apprenticeship of the large multitude with the following results.

"Not by unseemly transports, not by degrading indulgences, not by excess or riot, but by a calm and settled religious feeling consecrating the glorious day of their emancipation . . . . to devotional exercises and evincing the proofs of that Christian faith which they had imbibed however imperfectly but which so powerfully sustained them under that most difficult of all human trials—sudden temporal prosperity."

Large Confirmations.

In 1840 the Bishop was enabled to report that 9,000 persons had received the Sacrament of Confirmation at his hands.

Death of the Bishop.

After an Episcopate of 19 years, after having ordained 66 Priests, 73 Deacons, consecrated 31 Churches or Chapels in Jamaica proper, and licensed over 40 buildings more or less suited for the assembling of the faithful—he laid down his pastoral staff and slept in the Lord on the 4th of April, 1843—and his mortal remains are resting in peace in St. Andrew's Church yard, amongst his people whom he loved and for whom he "did what he could." The funeral cortege was followed by thousands, whose simple yet deep expressions of sorrow testified how sincerely they felt the loss of him who while living had entitled himself to their respect and regard by his unvarying kindness, gentleness and benevolence."

Dr. Lipscomb's Episcopate has been considered mainly "memorable for the greater and more genuine interest which the Clergy were beginning to take in the welfare of the labouring classes."

CHAPTER IX.

Period During the Episcopate of Bishop Spencer.

The rigours of a Newfoundland climate caused its first Bishop, after a good and fruitful Episcopate of only four years—to resign his See and seek to continue his labour in the genial warmth of the tropics. Thus it was that the Right Reverend Aubrey George Spencer, D.D., became the second Bishop of Jamaica.

He arrived in Jamaica on the 4th of November, 1843, and was duly enthroned in his Cathedral Church. The first difficulty he had to contend with was the beginning of that gradual withdrawal of money grants from the public purse as well as from the Church Missionary Society.

Gloomy Outlook

The country was in a parlous state and there was very little money. The Bishop pleaded with the C. M. S. that already "there were closed Chapels, dilapidated School Houses and scattered congregations." The Society however could not retrace its steps and return to the help of Jamaica. The Society believed that the time had come for them to withdraw and concentrate their labours in Africa and the Far East.

The Jamaica Church Society.

The Bishop thereupon started "The Jamaica Diocesan Church Society for the Propagation of the Gospel." But the people who had been accustomed to receive, seemed very loath to give—and the Society did not meet with much success. The Local Parliament, however, gave it a grant of £3,000 to be expended in completing Churches and Chapels which had been begun before the Home contributions were withdrawn.

After the Bishop had made himself acquainted with the needs of his Diocese he held his Primary Visitation in the Cathedral on the 12th of December, 1844—when the Bishop met "a larger number of Clergymen (viz. 75) than had ever been assembled out of England

and Ireland. This Ecclesiastical demonstration had a very happy effect on the public mind." (1).

The Bishop delivered his Charge and from this we take the following extracts :—

Number of Churches.

"According to the returns which have been collected from the several Clergy and carefully collated, there are in Jamaica 76 Churches and Chapels of ease, either consecrated, or ready for consecration, and eleven Chapel School-houses under Episcopal license, affording accommodation to 51,000 persons. Of these buildings I have myself consecrated five, while thirteen more are reported as waiting that rite at my hands. In the parish Churches and in most of the chapels, Divine Service is performed twice on every Sunday, and once at least in the course of the week. I wish that I could add that to each Church a Sunday school is attached. In Jamaica we have in all 90 Clergymen of whom 65 may be reckoned as "State Ministers," deriving their maintenance from the local legislature, and having their stations legally, and permanently assigned ; seven are curates, paid by Her Majesty's Treasury and placed at the disposal of the Bishop ; eight are Missionaries of the Society of the Propagation of the Gospel in Foreign Parts, with a moiety of their salaries locally disbursed, three are sent under Episcopal license to particular stations by the Church Missionary Society, five are curates paid by the incumbents whom they assist, and two are supplied by the schools of which they are the principal masters."

The whole cost of the maintenance of the Clergy, exclusive of the Bishop, and the Archdeacon, amounted to £32,000 annually (not including allowance for house-rent) of which £3,900 was defrayed in England, and the remaining charge provided within the Colony.

Schools.

"There are in the Island one hundred Schools in connection with the Established Church in which about 7,000 children receive daily instruction at the annual cost of £7,297 or little more than £1 sterling for each child. Of this expense, the sum of £1,224 was borne last year by the S. P. G., £828 by the S. P. C. K., £1,252 by the parents of the pupils, and £5,117 by local and Vestry grants."

(11). S. P. G. Digest, p. 231.

Trials.

The Church and its chief Pastor were going through a fiery trial about this period. Not only was there a great deficiency of money, but earthquakes, storms, floods and a frightful outbreak of Cholera decimated the population. Plantations were abandoned, for many of the ex-slaves would not work even at advanced wages, and to make the situation still more acute, the two branches of the Legislative Body were hostile to each other. The taxes had increased enormously—and the outlook was gloomy indeed. The Church was so bound up with the State that she suffered at this time from the alliance.

Income of the Church from the Colony.

The Colony was now providing £40,000 for the Church. Other Religious Bodies which in the aggregate ministered to a larger number of people than the Church, did it without any aid from the Public Funds. It was evident that this state of things could not last much longer.

Disendowment and Disestablishment.

"Disendowment and disestablishment" was the cry, and the cry seemed just and fair. The Bishop took warning and began to consolidate the work as much as possible and he visited his Diocese thoroughly. Excellent work was done. At the end of 1845 the Bishop was able to state :—

"The results of this personal intercourse with my Clergy and people are, I thank God, already apparent. Parochial Vestries, which had withheld pecuniary grants to the national Schools are now in many instances, liberal in their supplies. The funds of the Church Society are enriched ; local contributions for the enlargement and repairs of Chapels are more numerous ; the number of pupils in the schools is generally on the increase, and the co-operation which I have met with from the magistrates and Vestries is universal."

And another remarkable sign of activity on the part of the Church at this time was manifested at Dallas in the Port Royal Mountains, the Bishop thus records it :—

"I was induced to ordain the Rev. Colin M'Laverty, a gentleman of some private fortune, and the proprietor of an Estate in the

district of Dallas, assigning to him a stipend of £150 which was paid by the Society on the expectation, that by his influence and means, aided by a grant from the Diocesan Church Society, he would be able to effect the completion of the Dallas Church, and collect such a congregation as might ultimately justify the adoption of the station by the colonial authorities. The good work has, I rejoice to say, been effectively done by this exemplary missionary ; nearly 1,000 converts, dilligently prepared by Mr. M'Laverty, are now awaiting at my hands the rite of confirmation." A truly remarkable outpouring of the Holy Spirit of God and an evidence of single-hearted persevering work on the part of the Missionary.

The Diocese Divided into Three Archdeaconries.

The next event that we have to chronicle is the resignation of Archdeacon Pope after 22 years "zealous service." The Bishop in his anxiety to still further organize the Church, recommended the division of the Archdeaconry into three and suggesting the names of the three counties into which the Colony is divided, Surrey, Middlesex, and Cornwall, which was accordingly done.

British Honduras.

That Honduras was not neglected by the Church is to be seen in the fact which has been recorded in the annals of the S. P. G. thus :—

The King of the Mosquito Indians.

"The Society will perhaps, be interested in hearing that after the consecration of our little mountain Church at Codrington on the 13th instant, I had the satisfaction of confirming the young King of Mosquito, who came hither principally for that purpose about a fortnight ago. The first convictions of Christian faith which have evidently taken hold of the mind of this young prince, argue well for the general conversion of his subjects, and if it were within the power of the Society to establish a Mission at Blewfields, the capital of his dominions, they would add to their history the record of another triumph of the Cross, well worthy of the name and object of the Society.

In 1849 the Bishop made a long tour of Jamaica, and while he spoke of "the healthy life and operations of many Ecclesiastical institutions" of the "pious liberality of some of his flock, yet he

is obliged to confess " an appalling deficiency of Churches and Schools in many populous districts and a total want of them in others."

During this visitation, 10,000 candidates were confirmed, an evident sign of the life of the Church.

The Last Visitation.

In 1854 Bishop Spencer held his last visitation, and from figures in the Ecclesiastical Returns we find that the Church was in excellent condition. There were 81 Clergymen, 96 Churches, providing accommodation on an average of 500 a piece, and the attendance at these Churches was put down at 125,000 persons—and if these statistics are reliable—it shows a very satisfactory state of affairs, but in the opinion of some as expressed by Mr. Ellis :—

" Bright spots there undoubtedly were around the home of some devoted missions or beneath the shadow of church, chapel, or school, but in spite of the liberality of the Imperial and Colonial Governments, the munificence of Societies, and the generosity of individuals, the great mass of the population was at the time almost uninfluenced by religion, and the provision made for the education and enlightenment of the men and women of the future barely touched the hem of what was necessary." (2).

No less than a sum of £60,000 was yearly drawn from Colonial and Parochial funds, besides large sums from the Imperial Treasury and the church at home.

Retirement of the Bishop.

In 1854 the Bishop had completed eleven years of constant and arduous labour and his health completely broke down. His Medical advisers ordered him home and gave him no hope of ever being able to return and labour in the tropics. A Coadjutor was suggested and it took the Authorities an unconscionable length of time to make up their minds. At last Archdeacon Courtenay was chosen as Bishop Coadjutor, a man who commanded the respect both of Clergy and people.

(2). Ellis, p. 77.

CHAPTER X.

BISHOP COURTENAY.

Period during the Rule of Bishop Courtenay.

Archdeacon Courtenay proceeded to England and was consecrated at Lambeth Chapel by the Archbishop, assisted by the Bishop of Worcester, the Bishop of Oxford, (the celebrated Samuel Wilberforce) and the Bishop of Jamaica, on the 24th of March, 1856. He took the title of Bishop of Kingston. After his consecration, the Bishop returned to Jamaica.

Retrenchment.

The retrenchment struggle was now raging. It was not because the Clergy were not faithful or the Dissenters bitter that the Clerical Stipends were reduced, but solely because of dire necessity in consequence of the financial depression under which the Colony was labouring. It is to the credit of the Clergy to be able to assert that most of them accepted their reduced income cheerfully.

The Bishop's Primary Charge.

In this same year the Bishop delivered his primary charge, and some of his statements were startling. "We are in Jamaica, in a land but partially reclaimed from heathenism—from heathen superstition and licentiousness. How often, reversing the Apostolic rule, those we would convert 'in understanding are children, while in malice they are men.' Unable to read or write, without books, without instruction, without external control, unintellectual, immoral, the baser impulses of human nature are indulged without restraint either from a sense of shame or of religious obligation."

There is no doubt that about this time the character, as well as the attainments of the Clergy stood high, but as the people moved further from the centre of population, on the estates, and lived in their own holdings, the usual parochial organization failed to meet the new conditions.

The Jamaica Church Society.

In January, 1862, "The Jamaica Church of England Home and Foreign Missionary Society" was inaugurated, and the leading Clergy and Laymen joined it, with the happiest results. It has always been so that new life is infused into the Church by spreading the Gospel to other countries.

A Church devoid of Missionary zeal is dead. The Jamaica Society aimed at evangelizing their own people who had not from their peculiar circumstances the means of Grace near them—and the evangelization of the interesting tribes of the Mosquito Indians in Central America as well as the Negroes of Western Africa—from which most of the Jamaica Negroes had originally hailed. This Society, which is still in existence, begun with four stations and has increased in its influence year by year until now many of the Country Churches can claim their origin to the efforts of this Missionary Society.

The rebellions and revolts that took place in Jamaica were of frequent occurrence. "During one hundred and fifty *years there had been about thirty insurrections*" (1) on an average *one in five years*; and the one that took place in 1865 was put down by "Martial Law," in a most barbarous and shameful way and 439 persons, mostly innocent people, killed, including George William Gordon.

George William Gordon.

George William Gordon was a coloured man, a member of the "Assembly," and an ex-Magistrate. He was a vehement agitator, and a devoted advocate of what he considered to be the rights of the negroes, this man was considered an instigator of the "Rebellion" and this man according to Chief Justice Cockburn, "was convicted and sentenced to death" on "evidence, which according to no known rules . . . . of right or justice could possibly have been admitted." (2).

The Revd. Victor Herschel.

We mention this case to show what a low ebb the sense of justice had reached in those days and the Church should have exercised

(1). Justin McCarthy, "History of our own Times," Vol. iv, p. 51.
(2). Justin McCarthy, "History of our own Times," Vol. iv, p. 41.

some influence on the White people, most of whom were her members and adherents. The Revd. Victor Herschel, uncle of Lord Chancellor Herschel, an Island Curate, perished during these riots in which he was accused of being concerned.

Withdrawal of State Aid.

At this time, Churchmen were expecting the withdrawal of State aid, and on the 7th of December, 1869, the Governor Sir John Peter Grant informed Bishop Courtenay that the Clergy Act which expired that year would not be renewed! The population of Jamaica was then 480,000 and the statistics of those days show that whilst the Church of England provided accommodation for 48,800 and had an average attendance at the Services of 36,300 whilst other denominations provided accommodation for 113,550 and boasted an attendance of 92,000. The Church received from Imperial and Colonial Funds £44,400! An immediate reduction of £8,000 was determined on.

Decrease of Clergy.

Organists, Vergers and other officers were no longer paid by the Government, and the Church raised the amount herself to the detriment of the newly established Missionary Society. The next step in this withdrawal of State aid was that, as vacancies arose in the ranks of the Clergy, they were not filled up, and in five years the number of State paid Clergy was reduced from 92 to 55, but thirteen lay Catechists were appointed and paid by the State.

In 1870 serious efforts were made by the Church to organize herself on the Voluntary principle, and both Clergy and laity vied one with the other to assist the newly formed organization.

First Synod.

On the 13th January, 1870, the Bishop summoned both Clergy and representative Laymen when 47 Clergymen, 27 lay representatives, selected by the Clergy or congregations, and 12 laymen invited by the Bishop met. In this way the first Synod of the Church in Jamaica came into being.

The Government did not approve the action of this Assembly because the Representatives were appointed by *nomination* and not by Election. The Government by passing Law 30 of 1870,

which whilst it regulated the disendowment of the Church provided for the general management, discipline and good government of the Church, it also fixed the constituency for the purpose of electing representatives for the *first* Diocesan Synod leaving the arrangements for the future in the hands of the Synod. It also made provision for the incorporation of such a Synod when all Church property belonging to the Rectors and Curates would be handed over to this Corporate Body.

The Government however insisted on giving to non-communicants the power to vote at the first Synod—the Bishop accepted this impertinent provision with a dignified and strong protest and in September the second Synod of the Church (recognised as the first by the Government) assembled according to the requirements of the Government.

Death of Bishop Spencer.

Bishop Spencer entered into rest in 1872, 16 years after his retirement—when the Church was deprived of that portion of his Stipend which his Coadjutor had been receiving, an action contrary to the terms of Law 30 already alluded to.

Bishop Courtenay continued his work for seven years, and in 1879 retired after 26 years' service. He entered into rest in 1906.

CHAPTER XI.

Bishop Tozer.

The choice of a successor to Bishop Courtenay was in the hands of the Synod and the result of the ballot was, that the election was deputed to an English Committee and their choice fell on the Right Reverend W. G. Tozer, D.D., who had been a Missionary Bishop of Central Africa from 1863 to 1874, a position which he was compelled to give up owing to illness. The Bishop arrived in Jamaica in 1879 and was duly enthroned, but within six months "reason of health" compelled him to resign this See also.

Bishop Nuttall.

Now comes on the scene a strong personality, whose peculiar gifts of financing and organizing, stood him in good stead. The Synod selected the Revd. Enos Nuttall as successor to Bishop Tozer, and he proceeded to England where he was consecrated as fifth Bishop of Jamaica on S. Jude's Day, 1880, in S. Paul's Cathedral by Archbishop Tait. Bishop Nuttall had received the degree of B.D. the previous year from the Archbishop, and on his election to the Episcopate the degree of D.D. was bestowed upon him by his Grace. Bishop Nuttall had been an "Island Curate" of S. George's, Kingston, and was ordained both Deacon and Priest in Jamaica in 1866.

Primary Charge.

The Bishop delivered his Primary Charge in 1888 and there we find a record of great activities. In eight years he had ordained 39 Deacons and 39 Priests. Over 20,000 people had received Holy Confirmation at his hands in Jamaica, also he had consecrated eleven Churches.

To finance the Church on a voluntary principle was the Bishop's great work. The Churches were arranged under three Classes (1) those providing ordinary Stipends of £180 and upwards (three provide £400 per annum); (2) Those providing stipends varying between £120 and £180— none have reached the maximum); (3) those providing stipends of not more than £120, two only have reached it.

(1) A special Church Endowment Fund was established and it has slowly grown to close on £60,000 yielding an income of some £2,500 per annum.

(2) The Episcopal Fund is under £15,000 a sum which yields about £550 per annum.

(3) and (4) There are also a General Endowment Fund, and a General Sustentation Fund, as well as (5) An Emergency Fund, also (6) A Widows and Orphans' Fund, (7) A Clergy Pension Fund, (8) a Church Building Fund and, (9) A Fire Insurance Fund, and other minor Funds—all more or less in a healthy state, looked after by keen business men.

Theological College.

In the opinion of the Bishop, Codrington College was too far away, (1,000 miles) from Jamaica, and therefore the Bishop started 'The Jamaica Church Theological College' in Upper 'Park Camp.' It was founded in January, 1883. The Building is thoroughly suited for a tropical country. It is endowed with a sum of £9,000 by a Donation from Lucy Lady Howard de Walden. The objects of the College are threefold. 1. To assist in the preparation of Candidates for Holy Orders in the Diocese. 2. To direct and assist Catechists and Evangelists, and 3. To give preliminary instruction in Theology to Candidates for Mission work.

Break Down of the Bishop.

The organizing of the Church and financing it as well as the constant touring not only in Jamaica and its dependencies, but also in Honduras and Central America told upon the Bishop's health, and in 1888 the Bishop's medical adviser advised a complete rest of at least a year in a temperate climate and the Bishop proceeded to England.

Archdeacon Douet.

But a year's rest in England would prove disastrous to the huge Diocese, and therefore after consulting with the Archbishop of Canterbury, it was proposed that an assistant Bishop with the modest stipend of £400 should be provided, and the Bishop nominated the Archdeacon of Surrey, the Very Revd. Charles Frederick Douet of Christ's College, Cambridge—who was ordained both Deacon

(1863) and Priest (1864) by the Bishop of Jamaica and was in receipt of Government pay, he being also one of the Island Curates. The nomination was unanimously confirmed by the Synod.

The Archdeacon proceeded to England and was consecrated on S. Andrew's Day, 1888, in Westminster Abbey by Archbishop Benson, assisted among others by Bishop Jackson of Antigua and Bishop Nuttall.

Opinion as to the Assistant Bishop's Labours.

Bishop Douet worked admirably both in Jamaica, Honduras, in parts of Central America, and at the Panama Canal until this last portion was given over to the American Church, but after sixteen years successful work he had to retire to the great sorrow of the Bishop and the Diocese. Bishop Nuttall at the 35th Annual Synod thus referred to the labours of his Coadjutor :—

"I think it is a unique experience for a Bishop and an Assistant Bishop to work together, as Bishop Douet and myself have done for sixteen years, under difficult conditions, and in circumstances in which there has constantly been room for diversity of opinion and action, and yet no thought or word, or act indicating annoyance, or misunderstanding, and no failure in active mutual co-operation has occurred."

The Bishop returned to England, and spent most of his time in the hospitals providing special treatment for tropical Diseases in Liverpool and London. He died in the Seaman's Hospital, at the Albert Dock, East London after much suffering on the 27th of December, 1905.

Deaconesses Institution and Various other Societies.

A Deaconesses Institution was established in Kingston in Hanover Street. It is doing excellent work in the way of nursing, teaching in Schools and otherwise. The sisters holding various Classes and helping in every way in the extension of the Kingdom.

There are many Societies at work in the Diocese of Jamaica all directed and guided by the strong hand of the Bishop, the most notable of which is a Branch of the Brotherhood of S. Andrew that is doing useful and vigorous work. There is also an Orphanage at Stony Hill, a Branch of the C. E. Temperance Society, a Purity

Society, in fact, everything that there should be in a well conducted Diocese.

The Missionary Society, which as has already been stated was established in 1861—is doing vigorous work in the Island amongst (1) the Creoles, and (2) the Heathen from India, as well as (3) the Pongas Mission, nor does this poor Diocese forget (4) the Mission Work throughout the World. Donations are sent yearly both to the S. P. G. and the C. M. S.

On the demise of the Right Reverend Dr. Austin, Primate of the West Indian Province, Dr. Nuttall being the Senior Bishop of the Province became Primate. Neither Guiana nor Jamaica is the most Central Diocese of the Province, that position being held by that of Barbados ; but as it might happen that the Diocesan might be the Junior and least experienced, the Province decided that the Primate should be the Senior Bishop and in 1894 Dr. Nuttall was so elected, and after the Lambeth Conference of 1897 he was styled " Archbishop of the West Indies."

Hurricane 1903.

The Hurricane of 1903 brought desolation to the people and Church of Jamaica. Many Churches were altogether destroyed and many were damaged. The Archbishop nothing daunted, did his utmost to repair the terrible loss. In his address to the Annual Synod of 1906 the Archbishop was able to report that by that date 85 Buildings were " Completely repaired or restored."

In the Archbishop's Annual address of 1905, his Grace was enabled to state that :—

" We have now a Church, or Mission Station accessible everywhere to our people in the settled parts of the Island.

Education.

The Archbishop has been throughout his career a keen educationist, and his " Jamaica Day School Catechism " has been accepted by " various Religious bodies "—and has become very popular in many places. By the latest returns, the Church had in Jamaica " 228 Primary Schools under Government Inspection with about 25,000 scholars with an average attendance of about 15,000." At the same time we are informed that a " process is steadily growing by which when there are several small denominational

Schools in a locality, they are being combined into Government Schools under the joint management of the former Managers of the Schools thus amalgamated. The Church can also boast of 1,650 Sunday School Teachers and over 15,000 Sunday School Scholars.

Coadjutor Bishop.

After Bishop Douet's retirement the Archbishop took steps to appoint some one to relieve him of some of his arduous duties but in consequence of the Archbishop's age and other existing conditions he desired to appoint some one "cum jure successionis," "who would reckon a considerable advantage, namely, the opportunity of some years as coadjutor in which to grow into the knowledge and experience requisite for assuming his ultimate responsibilities." (1) The Synod seconded the Archbishop's request and left the selection in his hands.

Dr. Jocelyn.

The choice of the Archbishop was the Revd. Albert Ernest Jocelyn, D.D., Oxon, Vicar of S. Peter's, Islington, who was duly consecrated on S. Luke's Day, 1905, at Westminster Abbey, by the Archbishop of Canterbury, one of the Consecrators being the Archbishop of the West Indies.

Statistics.

Jamaica has 110 Consecrated Churches, 160 School Chapels and Mission Rooms, these are served by 94 Clergy, 287 Catechists, about half of whom are voluntary and honorary Lay Readers.

The Earthquake.

We have another terrible event to chronicle—the Earthquake of 1907 whereby the Capital of Jamaica, Kingston, was laid low in a few seconds.

The Church suffered terribly, the material damage alone to buildings, being valued at £30,000. The Archbishop again stands head and shoulders above his contemporaries as the one man, who was able to do what scarcely another human being could possibly do to raise the city that was destroyed—and when the work has been accomplished we shall not be at all surprised to hear that the man of the hour was Enos Nuttall—First Archbishop of the West Indies.

CHAPTER XII.

GUIANA.

Period Anterior to the Formation of the Bishopric.

The credit of the first exploration of the Guianas is due to Captain Keymes, one of the Captains of Raleigh, who endeavoured to navigate its most important Rivers. Columbus first saw the Guianas in 1498. The name Guiana is said to be derived from one of the rivers, the Waini—or from an Indian word signifying "the Wild Coast." The Guianas are situate on the North East shoulder of S. America.

First there is Venezuela or Spanish Guiana; next in order is British Guiana; this is followed by Surinam or Dutch Guiana; this again by French Guiana or Cayenne (1.) British Guiana, with which we are immediately concerned is divided into three counties called respectively Demerara, Essequebo, and Berbice after the names of the three principal rivers of the Colony. Its area is equal to that of the United Kingdom.

The first capture of the Colony, or rather Colonies of Demerara and Essequibo as well as Berbice by the English, took place in 1781. At once we see evidence of the Church of England—for we read that the Revd. Mr. Baggs, the British Chaplain attached to the Army, was allowed to officiate in the Government Buildings on August the 19th, 1781, at "Borsslen" Island, or No. 2 Island, in the Demerara River (2.) It is worthy of note that previous to this it was actually proposed to have a new town on "Land of Canaan" on the East Bank of the Demerara River, and on a plan drawn up plots were provided both for an English and a Dutch Church.

Vicissitudes of the Colony.

In 1782 the French—then allies of the Dutch—wrested the Colonies from the British and in the following year they restored them to the Dutch. In 1796 the English again took the Colonies—which they retained until 1802.

(1.) There is also Brazilian Guiana—which, however, does not come within our scope.

(2.) Rodway's History of British Guiana, Vol. I, p, 3.

The Revd. F. McMahon.

During this period there was a Priest of the Church who seems to have taken a great interest in his work. He was the Revd. Francis McMahon of whom we shall hear again when we deal with Grenada. He held Services in the Old Court House. The Vestry of S. George have in their possession a Register in Duplicate kept by this gentleman. It begins in the year 1796 and ends 4th of April, 1807. It is a Register of Baptisms as well as marriages. In 1807 we find another Register of "Coloured Children" also called "Register of Baptisms, Marriages and Funerals." It dates from the first of April, 1807, and the entries bear the signature of another Garrison Chaplain the Rev. "W. S. Straughan, A.B. Minister." Mr. McMahon received the old Dutch Predikant's Salary. In 1803 he received permission to build a Church, and exerted himself with commendable zeal.

Exclusion of Slaves from Public Worship.

We have this testimony of Mr. McMahon's work: "On the occupation of this country by the British, a Chaplain attached to the Garrison at Kingston read the prayers of the Church of England in a small room in the Court House, Georgetown, which might have accommodated some thirty or forty persons. This was not intended for the Slaves, for many now living remember how the black people used to be driven away from the door, when any of them ventured to look upon the few, sometimes not more than six, worshippers there assembled."

The First Church of St. George.

On the 20th of December, 1809, a meeting of people was held at "Marshall's Hotel" for the purpose of soliciting subscriptions for the erection of a Church. On the 2nd of January we note the curious fact that *pew rents* were asked for pews which were not in existence in a Church not yet built! On the 27th of March of the same year, the Revd. W. G. Straughan announced that the Church, which was to be dedicated to the Patron Saint of England was nearing completion.

On the 18th of May, 1811, the Committee stated that the Church was complete and they were ready to hand it over to the Trustees.

The Revd. W. G. Straughan.

In 1812 Mr. Straughan had a dispute with the Deputy Colonial Secretary with reference to the "Ondertrowing" or Marriage

contract fees. These were supposed to be very valuable. Governor Carmichael sided with the Priest, for as a matter of fact the office lost nothing, for if the poor people were not joined together by this good Priest they would not have been legally married at all.

The Services in the newly built Church were carried on with some fervour and even Music was used at these Services, for we learn that " an elegant small organ " was provided by the Parishioners.

A salary of 5,000 Guilders was provided for Mr. Straughan.

Now there appears on the scenes a man belonging to a family with which the fortunes of the Church must ever be linked.

The Revd. W. S. Austin.

The Revd. W. S. Austin succeeded Mr. Straughan. In the words of Bishop Austin :—

" The Church of England previously to the division of Demerara and Essequibo into Parishes seems to have done but little in the Rural Districts. There were, however, zealous men in our chief Town, the first in time being the Rev. W. Strachan of Christ Church in the University of Oxford. To him succeeded a relation of my own, the Revd. Wiltshire Stanton Austin, (3) who was most diligent in his labours as a Minister in Christ's Church during the short period of his Ministry in this Colony.

Martyr Smith.

Mr. Austin along with Mr. William Arrindel who was subsequently knighted and who became Chief Justice, supported one of the London Missionaries—afterwards known as " Martyr Smith "—who was suspected, erroneously, of being mixed up with the insurrection on the East Coast of Demerara in 1823. Smith was tried but he did not get fair play, and he was condemned to death. He died in prison before the reprieve came from England.

The Revd. W. S. S. Austin, who was Minister of S. George and had been an Officer in the Army, championed Smith with the result that he roused a storm of indignation against himself. A member of the congregation warned people against attending services. " *The Chronicle* " of the 5th of May, 1824, reports that

(3.) He was the father of the Rev. F. Austin, afterwards Archdeacon of Demerara.

on the previous Sunday Mr. Austin " had dared to go to the Altar to read the Ten Commandments almost every one of which he was charged with violating." He was forced to leave the Colony but on his reaching England he received his reward by the Lord Chancellor presenting him to a valuable living.

The Revd. F. W. Miller was the next incumbent of St. George's, who according to the Register of Baptisms, remained in charge until the 18th of February, 1827, when he was succeeded by the Revd. James Lugar, who had already been in charge of another Church in Essequibo, to which we must refer.

On the Essequibo Coast there were some good Church people and loyal children. Among these there was a family of Austins, who were the Proprietors of the Plantations " La Belle Alliance " and " Land of Plenty." These invited the Revd. F. W. Miller to come to their Estate and officiate in their houses and logies.

There are preserved in Holy Trinity Vestry the Registers used by this Minister—the oldest dating from the 27th February, 1821, and it is significant that the next Register, dating from 1823 bears the title ' Essequibo Register, of Slave Baptisms."

This Register ends with the date June 28th, 1824, and during this period no less than 3,420 persons were baptized.

CHAPTER XIII.

The Church during the Episcopate of the First Bishop of Barbados.

The Negro Conversion Society.

The Negro Conversion Society sent out the Revd. B. F. Plum, B.A. He arrived on the 1st of May, 1824, together with Mr. Lugar already mentioned, for work among the slaves, and both these Clergymen did excellent work in their several spheres.

On the 11th of May, 1826, the Colony was annexed or joined to the See of Barbados "during His Majesty's pleasure." A week before this the Colony was divided into Parishes by a proclamation from the Government. And in this Colony there was the unique arrangement of alternating the Parishes between the Church of England and the Kirk of Scotland. In most Scotch Parishes however there were Chaplains for members of the Church of England.

Dr. Coleridge Visits the Colony.

Bishop Coleridge visited the Colony in November, 1825, and on the 24th November he preached to a crowded congregation at St. George's Church. He then made a tour of the whole Colony in company with the Governor. On the 28th of November he confirmed in Holy Trinity Church, Essequibo, four Whites, five coloured persons, and thirty four Negroes, and by the 7th of December, 400 persons were confirmed.

William Piercy Austin.

It appears that the Bishop again visited Guiana in 1836 when he met William Piercy Austin who had been ordained to the Diaconate five years previously. When, fifty years latgr, Bishop Austin referred to this period he said "I can remember the time—nearly fifty years ago, when I stood alone in this Town as representative ministerially of the Church of England. I had hardly arrived in this Colony with no intention of making it, as it has been, my home,

when the Incumbent of the Church of St. George was laid low with a severe illness. I went to his relief in order that he might seek for a time change of climate. The Church as it then stood held I suppose between 300 and 400 people. Since that period the population of this town with its Rural additions has increased about threefold, and we have now accommodation in several places of Worship for about 4,500 persons.'

In this same year Mr. Austin was made Rural Dean of Essequibo, an office mainly created at the time to connect him with the Diocese. In the following year Mr. Austin became Ecclesiastical Commissary for Guiana, and in 1838 he was made Archdeacon of Guiana by "Letters Patent."

Bishop Coleridge's Third Visit.

On the 18th of July, 1839, we find the Bishop once again in this Colony and he delivered a Charge. From this we gather that the Bishop "had the advantage of passing through the length of this extensive Colony and visiting the Clergy of the English Church; Churches, Chapels of Ease and Schools, sprung up everywhere. The Church was full of life and vigour, and the Bishop adds "I have been much struck as I passed from Parish to Parish with the appearance of the people, with the respectability of their dress and with the quietness and propriety of their demeanour. Their behaviour at the Consecration of the several Churches and Chapels, Schools and Burial Grounds, and whilst partaking in or witnessing the Rite of Confirmation was serious and becoming, whilst the promptness and largeness of their pecuniary Subscriptions to the several places of public worship and religious instruction, manifest the piety of their feelings and the personal comfort of their present condition."

In the year 1839, the Bishop confirmed 613 males, and 1,201 females, between June 5th and July 29th, the highest number being in S. Paul's Church, Demerara, where 137 males and 234 females received the grace of Confirmation.

Missions to the Aborigines.

The interior of Guiana is peopled by Indians of the same stock as those that once peopled the West Indian Islands. Estimates of the numbers vary from 7,000 to 30,000. They are nomadic in their habits, the best known tribes are the Arawaks, Acawaios, Caribs and Waraus who dwell on the more settled lands near the Coast. Fur-

ther inland are to be found Patamonas, Macusis, Arecunas, Wahpisianas, etc.

The C.M.S.

The first labours of our Church among the Indians were undertaken at the instance of the Church Missionary Society. "In the year 1829 Mr. John Armstrong, a Catechist, was directed to proceed up the Essequebo in order to ascertain how far the Indians were prepared to receive a teacher." (1.) The Missionary fixed upon *Bartica* at the confluence of the Rivers Essequebo, Massaruni, and Cuyuni. Sir Benjamin D'Urban "granted 300 square rods of land for the purpose." A Church, a school and a Mission House were built. In 1833 Mr. Youd, another Catechist, joined Mr. Armstrong who also did splendid work. He was ordained in 1838.

Mr. Youd soon afterwards established a Mission to the Macusi Tribes. After having done excellent work he died from the effects of poison on his way home in 1842. (2.)

The Rev. T. Henry Bernau.

The Rev. T. Henry Bernau was also a very noble Missionary who did an excellent work both at Bartica and in the far interior of the Colony. The C.M.S. abandoned their Mission after labouring for 21 years. The Society of the Propagation of the Gospel now comes prominently forward and has been in the field ever since.

Bishop Coleridge began at once to interest himself in the Aborigines, and commissioned the Revd. J. H. Pinder to make enquiries about them, and on August the 7th, 1828, he sent a Report to the Bishop of Barbados when he recommended the appointment of School Masters, and the establishing of Schools "under the control of an active and discreet Clergyman."

The Rev. J. H. Duke.

The Revd. J. H. Duke of Codrington College, Rector of Trinity Parish, actually began to do what he could among the Indians in the Rivers in his Parish. In 1840 the Home Church sent out a

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(1.) "Missionary Labours in British Guiana," Bernau, p. 76.

(2.) "Two Years of Mission Life in Guiana," by T. Youd, S.P.G.S.

ST. AUGUSTINE'S College
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Missionary who towers above every other and one of his Missions has become the pride of the Church of Guiana.

W. H. Brett.

In 1840 W. H. Brett, a young Englishman, was sent to establish a mission in the Pomeroon. The state of the Indians at that time may best be described by one who at first did not encourage missionary efforts. The Magistrate in the Pomeroon thus writes :—" A more disorderly people than the Arawaks could not be found in any part of Guiana. Murders and violent cases of assault were of frequent occurrence. " Among these people Mr. Brett set to work. At first he met with no success, but at last after patient toil and in spite of the threats of the sorcerers that any one who went to listen to the word of God would become sick and die, a sorcerer named Sacibarra (Beautiful Hair) came forward and after instruction, he and his family were admitted into the Church, he receiving the Christian name of Cornelius. After this conversion, the work became easy comparatively speaking. Mr. Brett systematized four different languages, Arawak, Acawaio, Carib and Warau, and made a grammar and vocabulary for each of these. He translated the four Gospels, the Acts of the Apostles, some questions on the Old Testament and Catechisms in all the languages, thus preparing the way for future missionaries to continue the work.

Large Number of Converts.

At the present moment over 5,000 in this district alone have been brought into the Church through Baptism. The abovenamed magistrate will again be cited to give his opinion of the effect of missionary work. " Now the case is reversed. No outrages of any description ever happen. They attend regularly Divine Service, their children are educated, they themselves dress neatly, are lawfully married, and as a body, there are no people, in point of general good conduct, to surpass them. This change which has caused peace and contentment to prevail was brought about solely by Missionary labour."

Cabacaburi.

Let us examine the mission station just described. It is called Cabacaburi, and is situated on the River Pomeroon. At the foot of the hill there is to be seen a mound which was excavated, and found to contain the bones of animals and human beings. On

further examination, it was noted that the skulls had been cracked open, and the larger bones split, evidently to get at the brains and marrow. This was a "Kitchen Midden," an evidence that at one time after those terrible invasions by the Indians of the Caribbean Sea, the prisoners taken in battle were slaughtered and devoured. On this very spot we now see a Church, attended day after day, by the descendants of those very people. The writer has frequently worshipped in this building, and has been privileged to administer the Sacrament of love, to members of all these tribes. The progress that the Gospel had made is to be seen in the devotion of the Indians who might be examplers to more enlightened people.

Characteristics of the Indians.

These children of the forests, however, have never taken to civilized habits. Their women till the ground, the men reserving for themselves the more exhilarating work of hunting. They are children still, they live for to-day, leaving to-morrow to care for itself. A humble benab made of a few posts with a roof of palm leaves, a few cooking utensils, and the weapons needed for the chase, make up the sum total of their requirements. Many of them have been tempted to grievous sin under the influence of intemperance, and the sight of Indians, intoxicated by liquor, furnished them by European Christians, makes one weep. In the opinion of many, the Indians are doomed. Civilization seems to be the enemy of the native tribes, and the recent discovery of gold will prove fatal to the aborigines. Christianity is doing all it can, but so long as Christians are greedy of filthy lucre, we shall see the sad spectacle of one Christian offering the gospel to save the native's soul, and another offering rum to destroy his body. (3)

(3.) "The Apostle of the Indians," Josa, passim.

CHAPTER XIV.

GUIANA.

Period during the Episcopate of Bishop Austin.

S. Bartholomew's Day, 1842.

S. Bartholomew's Day, 1842, must ever be memorable in the annals of the West Indian Church, for on that day—at Westminster Abbey, the Bishop of London, assisted by the Bishops of Winchester, Rochester, Chichester and Dr. Coleridge—Bishop of Barbados, consecrated three Bishops for the West Indies, Dr. Parry for Barbados, Dr. Davis for Antigua, and Dr. Austin for Guiana.

The First Bishop of Guiana.

William Piercy Austin was the son of the Honourable William Austin, the proprietor of Plantation "Land of Plenty," Essequibo. His mother's maiden name was Piercy the daughter of a well-to-do Irish gentleman of Cork. He was born on November 7th, 1807, in a small inn at Stone, Staffordshire, where his father and mother had taken lodging in their travels from Scotland to the West of England in their own family coach. His education took place first at Hyde Abbey School, near Winchester, thence he passed to Oxford, and was entered at Exeter College. In 1819 his father died. He proceeded to his B.A. degree in 1829, and two years later he married his first cousin, Eliza Piercy Henderson, of Foswel Bank, Perthshire.

From his earliest days he desired to take Holy Orders. The sudden death of Bishop Bethel of Gloucester and the deferring of ordinations by his successor caused him to leave England and wend his way with his young wife westward. Bishop Coleridge admitted him to the diaconate in 1831 in Barbados. Thence he proceeded to Demerara on family affairs and he undertook the honorary curacy of St. George. After this he returned to England and settled down to a curacy in Somersetshire. In 1833, he was admitted to the priesthood by the Bishop of Bath and Wells. In 1835 he proceeded to the degree of M.A. and returned to Demerara intending to remain for three years, but as it proved for his lifetime.

When he was consecrated by decree of convocation he was honoured with the degree of D.D. It is stated that when he was presented at Court the Queen declared that he was her "youngest and handsomest Bishop." He was then just under 35 years of age, and six foot two, with a fine imposing figure. The Bishop was a splendid athlete, in fact he was instrumental in starting the Oxford and Cambridge boat races. He was a fine oar, a good whip, and had a marvellous power of endurance enabling him to undergo most tedious and arduous journeys in the rivers and forests of Guiana.

Enthronization.

The Bishop returned to Demerara where he arrived on the 30th November, 1842. He was met by the Governor and many officials as well as a large number of clergy in full canonicals. He proceeded to St. George's where he was duly enthroned by Archdeacon Lugar, and immediately after he consecrated St. George's Church, which became the Cathedral Church of the diocese. He at once made a tour of his diocese during which he confirmed no less than 3,300 persons. In April, 1843, when he called his clergy together they numbered 24 :—in the previous year they were 19.

The First Charge.

At his primary visitation he delivered his charge and paid a handsome tribute to the Bishop of Barbados who had had the supervision of Guiana since 1826, in the following words :—

"Every clergyman in the diocese will long remember his uniform kindness, his zeal for the welfare of the Church, as also for the Colony in general, his activity in devising means for carrying into effect the plans, which were necessary for the church, his hospitality and paternal attention towards those who had occasion to visit Barbados and his earnest and unceasing efforts to promote the temporal and eternal interests of all the inhabitants of this portion of his extensive diocese. As an individual I can bear my testimony of his value ; nor shall I ever forget the obligations under which I lie to him for his advice and encouragement, and for his great kindness ever since I had the pleasure of his friendship."

Confirmation Candidates.

He then refers to his tour in the diocese and after entreating his clergy to see to the careful teaching of confirmation candidates, he

adds : " I cannot but express the gratification which I experienced at the order and solemnity which marked the congregations during the recent administration of the sacred rite of confirmation."

The young were ever the constant care of the Bishop and he exhorts his clergy thus :—

" As ministers of God's holy church, you will feel it to be your duty and your privilege, not only to minister to your congregations in the Church, but also to undertake the superintendence of the education of the rising generation. Our schools are of the utmost importance to the temporal and spiritual welfare, and I trust that we shall not be checked in at least retaining our present schools if not in extending the blessings of a christian State to afford the means of Christian education to all subjects."

Sound Teaching.

His advice was throughout sound and distinctive, as when he spoke of the administration of the Sacrament of baptism as appointed to take place in the presence of the congregation. " Baptism was never intended to be administered before the congregation assembles or after it is dispersed."

" In all cases of doubt the Church has given direction that the Bishop should be consulted. Should the clergyman entertain a doubt respecting the validity of any practice, he is required to refer the case to the Bishop who has authority to decide. Should the Bishop hesitate to decide, the case is to be referred to the Archbishop. But the decision of either becomes binding, for it posseses the force of a rubric. I need scarcely say that I shall be most willing to aid any of my reverend brethern in their doubts and difficulties and solve the one and arrange the other according to the best of my judgment. What I shall labour to see established throughout his diocese is uniformity in practice."

Weekly Offerings.

Bishop Austin was very insistent on weekly offerings. He remembered that when he was Rural Dean of Essequibo thePlanters and others were adverse not only to having weekly offerings—but in allowing those who were willing to offer them—and in their ignorance they sent a protest to the Rev. J. H. Duke against weekly offerings as " repugnant to the institutions of the church and the

law of the colony!" The Bishop was very emphatic in his charge about this matter, and he said "It is my wish whenever circumstances permit that the offertory should be used and a collection made every Lord's Day. At all events it will be easy where collections are made to make them from seat to seat during the reading of the sentences."

"In the Apostolic age and also during several succeeding centuries it was the custom to communicate every Lord's Day and on these occasions the faithful made their offerings."

The Early Forties, and "Tracts for The Times."

The early forties were troublous times for the Church of England. She was awakening from her slumber to the remembrance that she was a portion of the Catholic Church. At this time a movement was afoot for the restoration of the Church of primitive doctrines. Her theologians were studying carefully her formularies and found them to be Catholic to the very core and her Articles were capable of a thorough Catholic interpretation. Bishop Austin spoke very plainly on these matters, and thus refers to the famous "Tracts for the Times." "Believing, as I do that some of the statements put forth in the Tracts for the Times and which have attracted so much attention in England have had an injurious tendency, I cannot nevertheless concur in those indiscriminate censures which are heaped upon these publications, as if because they are in error on some they must necessarily be so on all points. My opinion is, that injudicious and unreasonable attacks always encourage the evil whatever it may be."

All the other charges, eleven in number, that the Bishop delivered breathed the same spirit, they were always words that made for peace and full of loving counsel to his clergy and people.

The Keynote of the Bishop's Life.

Archdeacon Farrar thus gives the keynote of the Bishop's life: "We think that if we were bidden to give in one word, the keynote of the Bishop's life, that keynote might be given in the word *Fatherhood*. With him it has been, if we may say so, a striking of the keynote of one side of Divine Truth, and that the greatest, caught by his willing ear, and make to tune all the music of his peaceful life."

His Work as an Educationist.

His work as an educationist is worthy of record. He established "Bishop's College" for training men for Holy Orders, which afterwards became a training institution for Schoolmasters.

He established also Queen's College as a Grammar School for secondary education. He was the means of establishing Schools all over the Country.

Missions.

(a) *Among the Aborignes.*—He was instrumental in establishing a chain of Missions among the Aborigines extending from the River Corentyne on the eastern frontier to the Barima in the western with complete success. He also established Missions in the far interior which have still to be developed.

(b) *Among the Chinese.*—The Chinese that migrated to our shores were spiritually guided by Bishop Austin and the vast majority of them are Christians of the very best type. None surpass them in their devotion to the Church or in the contribution to the several church funds.

(c) *Among the Hindus and Mahommedans.*—This work among the 100,000 East Indians has not been very successful as yet but there is a band of Catechists covering the whole country and there is much to hope for. Several of the clergy speak one or two East Indian languages and two East Indians have been ordained.

It has been estimated that for missionary, educational, and other works the Bishop introduced into the Colony the enormous sum of $12,000,000 during his long episcopate.

The Diocesan Synod.

The year 1873 saw the constitution of a Diocesan Synod when it was decided to admit the Laity for discussing and taking part in the legislating in church matters—a step which gave grave concern to a large number of the Clergy.

This same year saw the first meeting of the West Indian Bishops in Georgetown for the purpose of taking steps to create a Provincial Synod. A pastoral staff, costing £100 was presented to the Bishop in this year.

Election as Primate.

On November 7th, 1883, (on his 76th birthday) the Bishop was elected Primate of the West Indies by acclamation.

On that occasion, Bishop Rawle said : " Whatever difficulties there may be in the choice of a Primate in the future, none lie before us in this first choice. We possess a privilege distinguishing us from all Provincial Synods— that of having among us the senior Bishop of the whole English Church. He is one who is an example to the youngest among us of distinguished faithful discharge of all episcopal duties."

The New Cathedral.

In 1889 the corner-stone of the *fourth* Church of St. George was laid by the Primate. Two years later the first Bishop of Honduras was consecrated at St. Michael's Cathedral, Barbados, by the Primate, assisted by five Bishops.

The Jubilee.

August 24th, 1891, ushered in the first day of the jubilee of the consecration of the Bishop of Guiana when services of thanksgiving were held in every Church and the Archbishop of Canterbury cabled these two words :

"Felicitates, Cantuar."

Addresses were also presented to the Primate by his Clergy and others and the Queen appointed him Prelate of the Most Distinguished Order of St. Michael and St. George, and at the completion of the jubilee the Government of British Guiana presented the Bishop with $10,000 " as a mark of the reverence and esteem in which he is held." The Bishop handed over his gift to the new Cathedral Building Fund, to which he had already handsomely subscribed from his privy purse.

On St. Bartholomew's Day, 1892, the Bishop completed the 50th year of his Episcopate amid great rejoicing, and the aged Primate was able to enter his new Cathedral when a touching address was delivered by him on the words of the aged St. John," Little children love one another."

At his first visitation in 1843 there were 24 Clergymen, at his last in 1891 he met 40. He ordained 98 Deacons and 81 Priests, he consecrated 41 Churches, chapels and cemeteries, and licensed 37 places of worship and licensed 150 catechists. His first confirmation numbered 3,300 as we have already noted, and annually since thousands have received the gifts of the Holy Spirit at his hands.

The End.

Three months after the completion of his episcopal jubilee the reverend Prelate was called to his eternal rest and he fell asleep on the 9th of November, 1892, aged 85. His body was laid in the churchyard at the Kitty close by that of his beloved partner and in obedience to his wishes, his tomb was lined with palm leaves, indication of his life-long love for the aborigines amongst whom he had laboured so long. One who knew him well thus wrote :—

" The Nestor of the Anglican Bench " may not go down to posterity bearing the reputation of a Lightfoot or a Stanley ; his may not be the memory of a deep theologian, a preacher of burning eloquence or a brilliant scholarly writer, but his fame will live in the recollection of his good and holy life, his unswerving adherence to his own practical idea of an Apostolic Bishop, and his singular facility for unobtrusively and unostentatiously, yet vigorously withal, administering the affairs of the extensive district committed to his charge and supervision. In the outward aspect a veritable Prince of the Church Militant, he has retained throughout his long and worthy career as its Head and Ruler in this Diocese the attachment which he early won not only of his own communion, but of all others, as well as the thorough confidence of the Colony.

CHAPTER XV.

BISHOP SWABY.

Difficulties.

The Diocesan Synod met in December, 1892, to elect a Bishop. When it was found that the sum of £2,000 per annum hitherto given from the Imperial sources to Bishop Austin had lapsed and the only source of income was the sum of £9,000 (face value) invested for the most part, in unpaid up Bank Shares—and one of the Banks had not paid dividends for a considerable time. Notwithstanding this, the Synod promised the Stipend of £1,000 per annum to the occupant of the See and an allowance of £200 for the upkeep of the Episcopal Residence, a promise which has been faithfully kept.

Dr. Swaby.

The Synod delegated the choice of a successor to the Archbishop of Canterbury, the Bishop of London, Bishop Mitchinson, and the Earl of Stamford, who selected the Revd. W. Proctor Swaby, D.D., of the University of Durham, Vicar of S. Mark's Millfield, Sunderland, who was duly consecrated in Westminster Abbey on the festival of the Annunciation. 1893. Soon after he sailed Westward and was duly enthroned in his Cathedral.

Financing.

Dr. Swaby was a most eloquent preacher. The one quality however that proved of the greatest utility to the Church was his financing ability which was put to its full test during his episcopacy. The Bishop collected a good deal of money, which along with money that had been badly invested locally, was realised and the proceeds forwarded to the Colonial Bishopric Fund Trustees and before the Bishop left the Colony the minimum amount of £10,000 had been so invested and £300 was derived as an income therefrom. Before the new Bishop was appointed another £3,000 had been added to the fund.

Another misfortune overtook the diocese when it was discovered that the Episcopal residence was too old and rotten for repairs and $10,000 were immediately required for rebuilding it. The money was derived from a Widows and Orphans' Fund to which no clergyman then living had any claim.

The Cathedral.

The most important function that the Bishop had to take part in, was the consecrating of the New Cathedral which event took place on S. Bartholomew's Day, 1894. This beautiful structure, built of native timber, the renowned " greenheart " of the Colony, after designs by the late Sir Arthur Blomfield—is however unsuited to a tropical country where the immense deluges of rain forbid ornate roofs. It has been a constant source of expense and is still incomplete although over £25,000 ($120,000) have been spent. This is actually the fourth Cathedral that has been erected in one century!

Disestablishment.

The trouble that brought out to the full the Bishop's characteristics was the " Disestablishment " of the Church. Upon the Clergy who were State paid being removed from their Cures either by death or retirement the Government decided to give 75% of their Stipend to a General Fund. This arrangement is, however, subject to revision every five years. The newly appointed Clerics are also deprived of the benefit of a pension, and have no claims on the colonial Widows and Orphans' Fund.

Sustentation Fund.

Bishop Swaby established a Sustentation Fund to which each congregation is made to give its quota—the Bishop's Stipend being a first charge, and the Clergy are paid stipends ranging between £150 and £500. The Rector Dean of the Cathedral receives the highest emoluments. All the Rectories and Vicarages but one have Parsonages attached thereto and they are maintained through the Sustentation Fund. Some travelling allowances are also made to some of the Clergy and Missionaries. The people have risen to the occasion and all stipends have been duly met.

Resignation of the Bishop.

The travelling that is required for a Bishop of Guiana in the far interior wherever we have Missions, and the necessary exposure in open boats soon affected our Bishop, and his system was so saturated with Malaria that when the opportunity offered he was translated to Barbados in February, 1900.

Bishop Parry.

The synod once again delegated the election of a Bishop to an English Committee to which was added the name of the Archbishop of the West Indies and they selected the Revd. Edward Archibald Parry—Vicar of Milverton, Leamington—a son of the late Bishop of Dover and grandson of the famous Arctic Explorer.

Dr. Parry is a graduate of Oriel, Oxford; and he took his B.A. (2nd Class Theological School) in 1882 and M.A. in 1884. On leaving Oxford he read for a year at Llandaff with Dr. Vaughan, Master of the Temple, whose old pupils now include the Archbishop of Canterbury and ten other Bishops. He was admitted to the Diaconate in 1883 and advanced to the Priesthood in 1884. He was first Curate of Acton, Middlesex, and then Dr. Thorold, Bishop of Rochester, appointed him his resident Chaplain. These duties he relinquished in 1890 when he was made Rector of Sundridge, Kent, and the ncehe was instituted to the Vicarage of S. Mark's, New Milverton, in which he remained, greatly beloved by his people, until he was advanced to the Episcopate.

Dr. Parry was duly consecrated on Holy Innocents' Day, 1900, in Canterbury Cathedral by the Archbishop of Canterbury assisted by the Bishops of Winchester, Bath and Wells, Newcastle, Shrewsbury, Southwark and Dover, the Bishop of Trinidad and the Bishop of the Falkland Islands. The Bishop was duly enthroned on the 28th of January, 1901.

We are writing these notes only ten years since Dr. Parry was appointed and there is not much to chronicle. There are one or two prominent objects which have marked the Bishop's work in Guiana.

The Bishopric Endowment Fund has crept up to £20,000 yielding £600 per annum.

A beginning has also been made towards the Endowment of the Church at large.

Missions.

The Missions both among the Aborigines and the East Indians have received a fresh impetus. The Bishop, like his grandfather, is never so happy as when he is among the children of the Rivers

and Forests of Guiana. He has visited them all over and over again and the work abandoned by Mr. Youd 75 years ago—in the Savannas near the Frontier of Brazil—is now being revived by the Revd. James Williams—an experienced Missionary.

The ordination of the Revd. James Persaud—a man of high caste—marks the first East Indian Priest at work among his people—and some real progress seems evident.

Surinam.

The Bishop of Guiana has the oversight of all English " Church people " both in Dutch and French Guiana. In Dutch Guiana there are many British subjects from British Guiana, Barbados and other Islands, and they needed the Church's ministration—and so Bishop Parry and some of the Clergy went on several occasions to visit the brethren in Surinam, and Services have been held from time to time. Through the co-operation of Consul Piggott a resident Priest, the Revd. W. L. Kissack, is now at work and steps are being taken to build a Church.

Ancient History.

This is not the first time, however, that England's Church was planted in Surinam. The English had a grant in 1665 and Lord Willoughby settled a Colony of Barbadians on the River Surinam. The Metropolis of the Colony was the small town of Tararica some 50 miles up the River. The Town had about 100 houses, a Government House and a Church dedicated to St. Bridget. The Colony was duly divided into Parishes the Capital being in that of S. Bridget. The Parish Church was also duly endowed with " the Estate of John Allen whose property had been confiscated on account of his attempted assassination of Lord Willoughby. " (1) The Revd. George Vernon was the Priest who ministered to the people of the Colony.

The Town and Church have now disappeared, and all records of this period concerning the Church in Surinam have sunk into oblivion.

(1.) Annals of Guiana, James Rodney and Thomas Watt, p. 176.

CHAPTER XVI.

THE LEEWARD ISLANDS.

The Leeward Islands before the Bishopric was Formed.

The History of the Church in the Leeward Islands centres around Antigua. This Island was discovered by Columbus in 1493, and it received the name of "La Antigua," after "Santa Maria-la-Antigua of Seville.

By the Treaty of Breda in 1667 Antigua was finally ceded to the British Crown.

When the Leeward Islands were formed into a Diocese it included, besides Antigua, St. Kitts, Nevis, Montserrat, Dominica, the Virgin Isles, Barbuda and Anguilla.

The Bishop has also jurisdiction over the Church of England people in St. Bartholomew (French), in Saba and St. Eustatius (Dutch) St. Martin (half French and half Dutch) Sta Cruz and St. Thomas (Danish), and he had also jurisdiction over Puerto Rico and Vieque as long as they remained in the hands of the Spaniards—but since the United States have spread their protecting hand over these Islands, the American Church has relieved the Bishop of their supervision.

ST. KITTS.

St. Christopher (which derived its name either from its discoverer or from a supposed likeness between its Mountains and a representation of St. Christopher with the Saviour in his arms) attracted the first priest of the Church of England to its shores as early as 1626, when the Revd. J. Featley of All Souls' College, Oxford, arrived in that Island.

The Rev. J. Featley.

"Featley was in England in 1629, when he gave evidence on the side of the Earl of Carlisle, in the dispute between that nobleman

and Philip, Earl of Pembroke, as to the ownership of Barbados. A sermon preached by Featley on the 6th of September, 1629, at St. Botolphs, Aldersgate, when Sir Thomas Warner was returning to St. Kitts, is preserved in the White Kennet collection, of the library of the Society of the Propagation of the Gospel. Its title is as follows :—" A Sermon preached to the nobly deserving gentleman, Sir Thomas Warner, and the rest of his companie, bound to the West Indies ; for their farewell." Featley was back in St. Kitts in 1630, when his name appears as one of the Governor's Council. His connection with St. Kitts seemed to have lasted until 1643, when he accepted the chair of Divinity in the University of Lydden ; this causing him, in his own words, " to withdraw from St. Christopher's in the Western Indies, where I had the honour to be the first preacher of the Gospel in the infancy of that Mother Country, in the year 1626."

Parson French.

Some of the Clergymen who followed Featley at St. Kitts had a rough time with the authorities of the Colony. Parson French for speaking against the Bishops was several times cruelly whipt, pilloried, and had " paper put in his hat " and was imprisoned. Eventually he was sent to England in Irons, but was there set at large. That was under the Laudian regime. Under the Protectorate, Governor Everard was charged with unjustly turning out the Reverend John Price from his living, and with preferring notoriously debauched persons to the chief places in the Ministry." (1.)

The Rev. G. Ramsay.

The first Priest we hear of in Antigua was the Revd. Gilbert Ramsay, who was in that Island ministering to the people in 1634 and he officiated for *60 years*. (2) but there was no Church built until 1672 and that was at Falmouth, which however was used also as a Court House.

In 1681 Antigua was divided into five Parishes, St. Paul's, St. Philip's, St. Peter's, St. John's, and St. Mary's Churches were also to be erected in them. " The yearly salary of their ministers was 16,000 pounds of sugar or tobacco. (3)

(1.) From Notes supplied by the Honble. Darnell Davis.

(2.) The Antigua Church Calendar.

(3.) Antigua and the Antiguans.

The practice of paying in kind was not confined to Antigua, but was generally adopted in all the Leeward Islands. That this mode of payment was not desirable is self evident. It is no wonder that we find that many of the Clergy who were attracted to the Church in these Islands were not men of the finest calibre. The author of "Antigua and the Antiguans" who published her book in 1844 feels herself bound to state that :—

"I feel sorry that the Church of England should have been less forward some years ago in their labour of love. True it is there has been, from the time these missionaries came first to the island up to the present, a great number of churches and parsons. But of these, few, I am sorry to say, practised the pure doctrine they pretended to preach. Indeed, many openly denied by their lives what they taught by their lips."

The Rev. R. Holberton.

"But those days have passed away. Antigua possesses another race of clergymen very different from those alluded to; men of pious lives, and of ardent desire to further the cause of Christianity. The Rector of St. John's, the Rev. R. Holberton, is an evangelical preacher, and has proved a great acquisition to the Island."

The Rev. Mr. Holberton in 1828 established, under the modest title of the "Daily Meal Asylum," a most useful institution which for many years after was called the "Holberton Hospital." It was due entirely to his "large hearted benevolence," that it came into being, and it derived its support entirely from private contributions.

St. Philip's Parish.

In 1725, the Parish of St. George was formed. In 1681, we read of the Revd. Mr. Lacroix, who was appointed as the first Rector of St. Philip's Parish, where he continued to labour for a period extending a little over 50 years. (1681 to 1732). It is on record that the Bishop of London ordained or licensed 14 Clergymen for Antigua, 10 for Nevis, three for Montserrat and six for Dominica.

The Cathedral

The Parish Church (now the Cathedral) which dominates the town of St. John's is one of the largest buildings in the West Indies.

It was commenced in 1683, in 1721 it was rebuilt. In 1842 it was laid low by an earthquake. The present structure was consecrated in 1848 and is able to accommodate 3,000 people. It is pleasantly situated upon an ascent at the head of the town, and the first object that meets the eye of the new comer is the Cathedral. It is a massive stone building in the Italian style and the interior is handsomely cased with pitchpine. The exigencies of space, have caused it to be so filled with galleries, that they spoil what would otherwise be a handsome interior.

The Clergy were bound hand and foot to the Planters from whom they derived their slender incomes, and the reason why the Missionaries of other Sects were able to make headway among the Slaves, was because they had not to depend on the Planters or the Government for their subsistence, but on the funds of the Home Societies which sent them out. This was also the reason why the Missionaries that were sent out later by the Society of the Propagation of the Gospel " and later by the Church Missionary Society" were most successful in their work among the Negroes.

Dr. Le Jau.

Dr. Le Jau, one of the former Society's Missionaries states that " the maintenance of the Clergy was precarious and at the mercy of the people," and " for the Clergy to do their duty without fear of disobliging them was difficult."

Dr. Le Jau lived in a house in St. Christopher " built with wild canes, thatched but never finished." The people promised to allow him to the value of £40 sterling per annum, but did not perform." (4.)

Archdeaconry of Antigua.

On April 2nd, 1825, the Archdeaconry of Antigua was constituted by Royal Letters Patent. This included not only Antigua, but St. Kitts, Nevis, the Virgin Islands and Montserrat. The Revd. Thomas Parry, M.A., who was rector of S. Philip's, Antigua, was collated to the Archdeaconry and he held office for twelve years, and after that he became Bishop of Barbados; Daniel Gateways Davis succeeded Dr. Parry as Archdeacon of Antigua, where he

(4.) S. P. G. Digest, p. 211.

remained until he was raised to the Episcopate of the newly formed Diocese.

II.

Period During the Bishopric of Dr. Davis.

On S. Bartholomew's Day, 1842, Dr. Davis was consecrated first Bishop of Antigua, St. John's was raised to the dignity of a city, and the Parish Church became the Cathedral.

The Revd. R. Holberton was collated to the Archdeaconry.

The first ordination that ever took place in the Island, was held on the 25th of July, 1843.

In the same year all the Churches in the Island *but two* were more or less injured, and some utterly destroyed, including the Cathedral, by an earthquake.

The Revd. F. R. Brathwaite was collated to the Archdeaconry of S. Kitts which was cut out of the Archdeaconry of Antigua, and included besides, St. Kitts, Nevis, and the Virgin Islands.

A Large Hearted Bishop.

As soon as Bishop Davis arrived in 1843 he met a people suffering from the effects of a terrible earthquake which had caused great destruction to Church property ; and the Bishop, having a thorough missionary spirit, formed an association to help the Society for the Propagation of the Gospel. It is noteworthy that about £50 was sent to the Society at the time when people were making great efforts to repair their own losses, Bishop Davis, who had been in the West Indies since his ordination in 1812, was able to declare that he had seen changes as " light from darkness."

Light from Darkness.

He remembered a condition of the grossest ignorance and deepest moral degradation. The slaves were, for the most part, left in a state of practical heathenism ; the baptism of their children was neglected, and marriage was actually forbidden among them. He, when a simple Presbyter, was the first who dared to publish the banns of marriage between two negro bond-servants. Such was the state of public feeling at the time, " that indignation and alarm were almost universal." The authorities interfered

and the marriage "was prohibited." Mr. Davis appealed to England, the local decision was reversed, and just a year after the original publication of the banns, he "had the happiness to perform the first marriage ever solemnised between slaves," in that Island.

Interesting Events Between 1848-1857.

On the 21st of July, 1848, the Bishop consecrated his Cathedral. On the retirement of Archdeacon Holberton in 1850, the Revd. George Clarke was collated to the vacant Archdeaconry. In 1852 the Archdeacon became Vicar General.

Death of the Bishop.

In 1857 Dr. Davis died in England in the 70th year of his age, after having laboured in the tropics for 42 years.

Bishop Riguad.

On the Feast of the Purification on the following year, in the Chapel of Lambeth, Dr. Stephen Jordan Riguad was consecrated Bishop of Antigua.

Dr. Jermyn Primus of Scotland.

It is worthy of note that during the Vicar Generalship of Archdeacon Clarke, the Revd. Hugh Willoughby Jermyn who was collated to the Archdeaconry of St. Kitts, afterwards became Bishop of Colombo (1871-1875) and subsequently Bishop of Brechin (1875) and ultimately Primus of Scotland (1886).

Bishop Riguad was not able to accomplish much. It is recorded that he consecrated St. George's Church, St.Kitts, on March 25th, 1859 and in May 17th, of the same year, yellow fever cut him off in the midst of his work and his body lies buried in the Church yard of his Cathedral,—this making another Episcopal grave in the West Indies, and the often repeated sneers that the Colonial Church cannot point to the graves of their Bishops, is certainly untrue as far as the West Indian Church is concerned.

W. W. Jackson.

There comes now on the scene one of the best West Indian Bishops the Church has ever had, the Right Reverend William Walrond Jackson who has aptly been called the "St. John of the West Indies." Around his life the work of the Church in the Leeward Islands revolves.

CHAPTER XVII.

The Diocese of Antigua During the Episcopate of Bishop Jackson.

Early Days of Bishop Jackson.

William Walrond Jackson was born in Barbados on January 9th, 1811, and he received his entire education in Barbados. At the age of 15, he could read Greek Plays and at the extraordinarily early age of 18, he became the Head Master of his School.

Jackson was one of the first batch of 500 Candidates who received the Sacrament of Confirmation at the hands of the first Bishop of Barbados.

When Codrington College was established Principal Pinder had the pleasure of admitting young Jackson as its first student. He won the first scholarship, and became the Senior Theological Scholar —a scholar of whom Codringtonians are justly proud.

He was a licensed reader at the age of 17.

Bishop Coleridge admitted him to the Diaconate in 1834. In the same year he married, and the year following the Bishop advanced him to the priesthood. He was always in charge of important parishes not only in Barbados, but also in Trinidad and St. Vincent, and he did good missionary work both among the Caribs and the Negroes.

The posts he held were as follows :—Curate in charge of St. Lucy's Parish, Barbados, 1836-39. He was then collated to be Rector of Charlotte Parish, in St. Vincent, which he held until 1842, and in that year he was transferred to Barbados, where he became Minister of S. Paul's, Bridgetown, which he held until 1860. He was also Chaplain of the Forces from 1846 to 1860, when he received the Call to the episcopate.

Jackson went to England and in the same year on Ascension Day at the Parish Church of S. Mary, Lambeth, he was consecrated by the Archbishop, assisted by eight other Bishops including the Bishop of Sierra Leone. (1) The Archbishop conferred on him the degree of Doctor of Divinity; after his Consecration he returned immediately to his new work and he was enthroned in the Cathedral of Antigua.

The Bishop visited his scattered Island Diocese every year, and when it is remembered that most of his tours had to be undertaken in small trading vessels, it goes without saying that he was often "in perils of the sea." He became a member of the Governor's Council, and as he was just and fearless and took the people's part, he became extremely unpopular with the Planter Class, but even these soon learned to love and respect him.

He prepared the people for the coming disendowment. In 1864 the Bishop consecrated S. Philip's Church in Antigua, three years later, the beautiful church of St. George, St. Kitts, was destroyed by fire. The year following, the Imperial Parliament withdrew all grants and salaries made to all Bishops, Archdeacons, Clergy, Catechists and School teachers on the demise of the then present holders and thus the knell of State Endowment was rung; Archdeacon Clarke's was the first important post that was thus disestablished, and in 1873 the Legislative Council passed an Act for totally disendowing and disestablishing the Church, which came into force on the first of January, 1875.

Archdeacon Clarke died in England in 1875, and the Church lost the Imperial Grant of £500 per annum. The Bishop went on working all the harder, in not only strengthening his stakes but lengthening his cords. In 1874, Holy Trinity Church, Ponce, in Puerto Rico, was consecrated and in the following year, the Church being disestablished, the Church raised its own Legislative machinery, and the Church Council of Antigua came into being on the 12th of January, and on the 19th of the same month the Church Council of St. Kitts was established.

1). "De Successione Apostolica," Clarke.

In 1876 the Revd. James Clarke, M.A., was instituted to the Rectory of S. Philip's. Mr. Clarke proved one of the best scholars that the West Indian Church has produced. He published his *Magnum Opus*, a book on the Apostolical Succession entitled "De Successione Apostolica necnon Missione et Jurisdictione Hiererchiae Anglicanæ et Catholica," a prodigious work of 620 pages, written in scholarly Latin doing credit to the erudition of Dr. Clarke. It is also remarkable that the printing of the book was performed in the West Indies. This learned treatise was presented to the several Patriarchs of the Eastern Church.

In 1876 the Revd. Henry Redmayne Holme, B.A., was instituted to S. Anthony's Rectory, Montserrat, and subsequently became Bishop of Honduras.

Bishop Mitchinson.

In 1879 the Bishop collated the Revd. James Branch to the Archdeaconry of Antigua, but failing health compelled him to leave the Tropics, and permanently to reside in England. In the meantime he set himself the task of endowing the Diocese, as the Imperial Stipend allotted to the Bishop would die with him. The Bishop of Barbados (Mitchinson) generously undertook the supervision of the Diocese of Antigua which enabled the Bishop to put half his Stipend into the Bishopric endowment fund; and before the death of the Bishop he had the happiness of seeing the Endowment Fund rise to £20,000 which gave the modest stipend of £600 per annum.

In 1882 the Bishop visited Antigua, and he announced to the Church Council that he wished to nominate the Ven. James Branch as his coadjutor *cum jure successionis*. The Council approved and thus it was that another Alumnus of Codrington College was raised to the Episcopate.

Bishop Branch.

Bishop Branch was born in Barbados on October 7th, 1834. He entered Codrington College as "Island Scholar" and took the College *testamur* with honours in Theology and Classics. He was ordained both deacon and priest by the Bishop of Barbados; his first curacy was that of S. Simon in the same Island and in 1864 he became Rector of S. Andrew's, Grenada, which he left for the Rectory of S. John's, St. Croix, in 1866. He remained at his post until he became Archdeacon of

Antigua. He was consecrated at Lambeth Chapel on St. James' Day, 1882. Among the co-consecrators were the Bishops of Antigua, Barbados, and Bishop Mitchinson.

The Revd. Eyre Hutson.

In 1885 the Revd. Eyre Hutson, British Consular Chaplain and Rector of All Saints', St. Thomas, was made Archdeacon of the Virgin Islands. The Bishop coadjutor never took any steps even in the promotion of the Clergy without first consulting the absent Bishop. His constant care was to strengthen the Church.

Death of Bishop Jackson.

On November 25th, 1895, Bishop Jackson died at Ealing, England, and Bishop Branch succeeded him, but alas! in the following year the Bishop was called to his rest in his 62nd year.

Bishop Mather.

The Diocesan Council delegated the choice of a Bishop to the Archbishop of the West Indies, Bishop Mitchinson, the Earl of Stamford and the Secretary of the S.P.G., and their choice fell on the Revd. Herbert Mather, Provost of Inverness Cathedral, and he was consecrated in Lambeth Chapel on July 1st, 1897. The Bishop had had colonial experience both in Nova Scotia and Newfoundland.

The first impressions of the people of his Diocese are thus summarized in a letter which he sent to the S.P.G.

"They (the people) are intensely impulsive . . . . . easily moved by religious emotions . . . . . devoted to singing hymns . . . . . but deficient in their sense of the meaning of morality, of truth of honesty.

This is only what their history leads us to expect. Some forty years ago they were all slaves and the heritage and taint of slavery will not be eradicated for many generations yet to come. Marriage as a rule was forbidden to the slave, what wonder then, that his grandchildren think lightly of that holy ordinance? Down trodden and oppressed, any way, however untruthful, by which he could escape the lash, or circumvent the hard taskmaster, was to be embraced, and when he belonged to the estate of his owner, like any other chattel, how could it be dishonesty if he improved his master's

estate in his own person by taking some other portion of food or clothing or money belonging to the same estate? It is a sad thought for Englishmen to remember that the vices and faults of the negro are the direct product of the slave trade, by which so many Englishmen accumulated so much money."

Of the Clergy the Bishop said, "They are beyond praise. Not brilliant perhaps in oratory or power, but what is of far greater importance to their flocks and to themselves, self-denying, hard-working, and patient while poor in this world's goods.

A Liberal Benefactor.

Bishop Mather's Episcopacy was far too short, and it will ever be memorable for his most liberal benefactions to the Diocese. It was during his rule that the Church established a Diocesan Sustentation and Pension Fund which now amounts to £5,000 and the erection of a large School building at St. John's; and when failing health compelled him to retire to a more temperate climate, he left Bishop's Lodge completely furnished.

Bishop Farrar.

Bishop Mather was succeeded by the Right Revd. Walter Farrar of Keble College, Oxford, who was born in Guiana, the son of Archdeacon Farrar, and on his mother's side was connected with the famous Bishop of Guiana. He was consecrated by the Archbishop of the West Indies in S. Michael's Cathedral, Barbados, assisted by the Bishops of Barbados, Guiana and Trinidad on Sunday, the 7th of May, 1905. His short tenure has been marked by the revival of the three Archdeaconries and the creation of a Cathedral Chapter. Ill health compelled the Bishop to resign the See and at the moment of writing the See is vacant.

We cannot leave the Diocese of Antigua without appending some further particulars of interest of some of the Leeward Isles.

Statistics.

A population of 200,000 is scattered over many Islands. A little over one-fourth of the people are professed members of the Church and 13,000 of these are registered communicants. These meet in 43 Churches and many Mission rooms served by 30 Clergy, a little over half of whom are West Indian born. These are assisted by 25 lay Readers.

Montserrat.

Montserrat, was discovered by Columbus, in 1493, and was colonized by the English in 1632, but it was not until 1674, that it was finally restored to England. The early settlers were Irish, and the negroes retain a peculiar brogue which reminds us of their early masters. The Church of S. Anthony is of historical interest.

It is built in the form of a Greek Cross and is said to have been erected by the French during one of their occupations. Another tradition records that they seized it from the English and used it for a barrack-room for their soldiers.

There are curious embrasures, now filled up, high up in the walls, at the juncture of the several arms of the cross. St. Mary's Chapel-of-Ease is in the centre of the town. Both buildings suffered in the Earthquake of 1843. The parish possesses one of the handsomest rectories in the Diocese.

S. George's Church was built in 1837, when the district was constituted an independent parish. In 1845 the Rector, the Revd. Henry Hamilton, died, and the vacancy was not filled up for thirty-six years. The parish lapsed into "the vicarious and precarious" supervision of the Rectors of S. Anthony's and S. Peter's. In the absence of either, the services were regularly kept up for more than thirty years by a faithful Lay Reader, H. Palmer. The Revd. K. M. Gillie became first tenant of the long vacant living; and the parish, which is one of the most picturesque in the Island Diocese, was energetically worked and in excellent order. Mr. Gillie added a Rectory to the Parish, of which he himself was the Architect.

Dominica.

Dominica was discovered by Columbus in 1493 on a Sunday, hence its name. It underwent the same vicissitudes as the other West Indian Islands. It has remained in undisputed possession of Britain since 1805. But even before this date the Church is in evidence.

The Revd. C. Peters.

In 1800 the Rector of S. George, Roseau, got himself into trouble. He preached a sermon on Good Friday which was continued on Easter Day, which gave considerable offence and caused alarm in the local Privy Council. The first sermon was based on Colossians

Ch. iv. 1, " Masters give unto your servants that which is just and equal " etc. It simply gave an exhortation to the slave owners as to the treatment of slaves. The Privy Council served him with a notice that they wished to examine his sermons. The Preacher, an Oxford man, and a Fellow of Queen's College, promptly attended. The Newspapers also attacked him, and when he resigned, the " Dominican Journal " or " Weekly Intelligence " stated that Mr. Peters had resigned to avoid the disgrace which his conduct had so justly incurred of being displaced by the Legislature and " this diminutive wolf in sheep's clothing " was advised to exchange his gown for the parti-coloured trappings of the French Republican. Mr. Peters published his sermon together with an appendix containing minutes of three Trials and the miscarriage of justice. It is remarkable that the persons implicated were all people of colour, who, if anything, seemed to have been more cruel than the white man.

These Minutes were transmitted to the great Philanthropist Wilberforce, together with some comments.

S. Kitts.

In the Archdeaconry of S. Kitts, the most important interest attaches to S. George's, Basseterre.

It was originally in the hands of the French, who built a Church in 1670. When by the Peace of Utrecht in 1713, the whole Island was ceded to the English, the old Romanist Church of Basseterre became the property of the Anglicans. It was a strong stone building, cruciform in shape, with a wooden tower and belfry. There were several handsome oil paintings over the Altar, some left by the French, some added by the English. This Church stood bravely through many vicissitudes of hurricane and earthquake but finally succumbed to the visitation of 1843. It was in this Church that Mr. Coleridge says that in 1826 " I received the Sacrament myself after a black woman." (1.)

A new building was begun upon a different site, and about £7,000 spent on it, but owing to some disagreement between the Rector and the Vestry the work was not proceeded with. Eventually it was pull d down, and the material sold for a trifle. The foundations

(1.) " Six months in the West Indies."

of the Church are still to be seen in the Churchyard which, long disused, is kept as a Rose garden. Archdeacon Jermyn, then began the present fabric, and brought it to completion at a cost of £11,000. It was a most beautiful work, and was mentioned in Mr. Beresford Hope's book on Churches as a building of great architectural beauty. As with the fabric itself, so with the furniture and ornamentation. The fire of 1867, which laid Basseterre in ashes, left nothing of this handsome Church but the bare walls, columns and arches. It was restored on a less costly plan by means of the hearty efforts of the congregation and especially of the ladies, the Government gave £1,500 and the Governor £100.

The name of the first clergyman of S. George, Basseterre, is the Revd. John Bernonville who began his ministry in 1784. This gentleman also had the charge of S. Peter's in the same town, which was made a separate cure in 1795, when the Revd. W. Davis took the sole charge. The first Rector of S. Mary's was the Revd. Morgan Jones whose ministry began in 1758.

Christ Church, Nicola Town, in its Register contains the names of the oldest Clergy who seem to have laboured in that Parish, the Revd. William Cockburn who began his labours in 1730, the Revd. William Duneway who seems to have also worked there in 1737, whilst the name of the Revd. William Perrott occurs in 1745; in the same year the name of the first Rector Thomas Perrott appears, he was succeeded by the Revd. James Ramsey who wrote strongly on the Slave trade and slavery.

S. John's, Capisterre, begins its Register in 1773, and S. Paul's of that same town seems to have the name of the first Clergyman who ever settled there the Revd. John Langley whose ministry began in in 1718. The Register of S. Anne, Sandy Point, begins in 1718, but no Clergyman's name appears until 1761, when the Revd. John King became Rector.

One of the Rectors of S. George, the Ven. R. H. R. Holme, was raised to the Episcopate. A man of great energy and devotion he did much for the revival of the Pongas Mission, both by visiting West Africa in 1887, and by afterwards pleading its cause in the West Indies.

S. Thomas, Middle Island and Holy Trinity, Palmetto Point.

S. Thomas was probably the most important parish in the English part of the Island, as it included Old Road, where was the seat of Government. Here was built the first Church, which stood until 1860, when it was superseded by the present structure. In the Churchyard are to be found some interesting tombs, notably that of the great Sir Thomas Warner, who chiefly promoted the colonization of S. Kitts. For this he was knighted and made first Governor of S. Kitts, Nevis, Antigua, and Montserrat, in 1632; he died in 1649.

Nevis.

The discovery of Nevis took place in 1498 and it was first colonized by the English in 1628. The Church of S. George is very old as it contains a memorial tablet dated 1715.

Nelson.

This Church is famous for its connection with the history of Lord Nelson. A tablet in it bears this inscription: "William Woodward, Esq., of this Island, died February 18th, 1779. He married the daughter of Thomas Herbert, Esq., to whose joint memory this tablet is erected by their only daughter, Frances Herbert, who was first married to Josiah Nisbett, M.D., and since to Rear-Admiral Nelson, who for his very distinguished services has been successively created a Knight of the Bath, and a Peer of Great Britain by the title of Baron Nelson of the Nile." In the Marriage Register of his Parish is found this certificate; 1787, March 11th, Horatio Nelson, Esq., Captain of his Majesty's ship the 'Boreas,' to Frances Nisbett, widow."

Saba.

Saba is an extinct crater, inhabited chiefly by seafaring men. Although the Island belongs to the Dutch, the people are devoted to the Church of England.

S. Bart's.

This Island was formerly Swedish, but was re-transferred to the French in 1778, who allow £66 per annum towards the stipend of a resident Church of England Clergyman. The day Schools are under the French Government. The Dinzey family have done long and valuable work for the Church in this Island. There is a

small ragged school, established by some ladies of Sweden, and supported by subscriptions from that country, though the Island has ceased to belong to it. The children are fed, clothed and educated without charge. The teacher is Miss Johanna Dinzey.

The Virgin Isles.

1493 is the year assigned to the discovery of the Virgin Islands. They consist of a group of about 100 island islets and rocks. The Church is strong in the Danish West Indies, in St. Thomas and St. Croix. In the latter Island there is a fine Church, cruciform, and built in the Gothic style. The Danes took possession of the Island in 1734, when it was abandoned by the French, and the reason why the Church took root in this Island, is that the Danes sublet the land to English and Irish immigrants from Tortola and thus an English Church congregation sprang up and in 1760 the Revd. C. W. Goodchild was the first Priest. Now the owners of the land are chiefly Danes, and the labourers are Barbadians who are attached to the Church.

St. Paul's.

St. Paul's, Fredericksted, St. Croix. This Church was completed in the year 1819. The first Rector was the Revd. W. Chaderton, 1820. The Sunday Schools, both for children and adults were commemced during the ministry of the Revd. Ben Lucock about 1835. The Church was enlarged and Church life greatly quickened by the Revd. F. S. Mines, who resigned in 1848. The Revd. Dr. Dubois' ministry (extending over nearly thirty years) witnessed great changes in the prosperity of the Island, but he always maintained the services of the Church unimpaired, and he gained by his loving zeal in the exercise of his office, the affection and respect of the whole community. His last work was the complete repairing of the Church buildings, then in very bad condition.

St. Thomas.

We must conclude our notice of this Diocese with a quotation from that most valuable work the S. P. G. Digest. "Satisfactory, too was the progress made in the Danish Islands of St. Croix and St. Thomas. At his first visit there in 1844, the Bishop confirmed over 700 persons and in the Church there were 396 communicants. The members of the English Church in the Danish Islands then numbered 7,938—a full third of the entire population"—and this

coupled with the fact that the English language was exclusively taught in the schools, hastened the emancipation of the slaves. By an Ordinance of the King of Denmark about 1848 the English Church in these two Islands was formally placed under the jurisdiction of the Bishop of Antigua, and at his visitation in that year—the first since the total abolition of slavery—the Bishop consecrated the Church of All Saints' in St. Thomas. Few instances can be shewn of a deeper interest in the cause of religion than was manifested in the erection of this Church. In 1847 the congregation mostly poor people, united in laying by each a sum of not less than 1 - a week. In about a year's time $2,000 were thus collected. A general appeal throughout the Island brought $4,500 more. The building was then begun. One of the Vestrymen superintended its erection. Another friend furnished the stones at a cheap rate. It was brought down from the quarry upon the heads and shoulders of the negroes who to the number of 300 or 400 worked during the moonlight of the fine months. The masons and carpenters gave up a portion of their weekly wages and the women added their mite in carrying stone and mortar. The Planters lent stock for the purpose of carting."

Archdeacon Hutson—who is also the British Consular Chaplain—has been Rector of All Saints' since 1872, and in Holy Orders since 1853.

CHAPTER XVIII.

NASSAU. PERIOD ANTERIOR TO FORMATION OF BISHOPRIC.—PERIOD DURING INCLUSION IN THE DIOCESE OF JAMAICA, EPISCOPATE OF BISHOPS CAULFIELD, VENABLES, CRAMER-ROBERTS, E. T. CHURTON, N. CHURTON, HORNBY.

THE DIOCESE OF NASSAU.

THE BAHAMAS.

The Bahamas are included in the Diocese of Nassau. "They are a long line of Coral Islands or group of Coral Islands" running nearly parallel to Cuba. The Bahamas are notable on account of San Salvador (now Watling Island) which was the first island discovered by Christopher Columbus in 1492.

NASSAU.

In 1646 Eleuthera was colonized by Englishmen from Bermuda, and twenty years later New Providence was also settled by Bermudians, and the chief Town—which subsequently gave the name to the Bishopric—was called Nassau. New Providence was the headquarters for Pirates and the noted "Black Beard" (Edward Teach) was the terror of the Sea.

BRITISH OCCUPATION.

In 1717 the Bahamas were formally occupied by the British Government and the Pirates were dislodged. In 1781 there was a surrender of the Islands to Spain, but on the conclusion of the war the English annexed their property again, which act was confirmed in 1793 by the Treaty of Versailles.

LORD DUNMORE'S GOVERNMENT.

The Government did not deal fairly with the Clergy during Lord Dunmore's administration. The Revd. Mr. Richards of New Providence, reported in 1795 that neither he nor any other person who had a salary, had received any for above a year past. This Governor seems to have been a law unto himself. He ignored communications from the Bishop of London.

Various Clergy.

The Revd. Henry Jenkins divided his time between the Islands of Caicos and Turks Island, and he converted the barracks into a Church, and one William Darrell "a very decent and well-disposed negro" opened a Sunday School in Turks Island and taught his countrymen.

The Revd. Mr. Rose did very good work in Long Island, in the first year of his ministry he baptised 14 whites and 24 coloured people. In 1801 this hard-working priest visited Exuma and there "a canopy was erected, under which the gentlemen and ladies of the country took their seats, and he preached to them." In the year following, the Revd. Mr. Rose took up his residence at Exuma and in the same year he had the privilege of seeing a new Church consecrated, and 93 adults and 41 infants were baptised during a single year.

Success of the Revd. Mr. Rose.

On a visit to Crooked Island in 1803 he "baptised without any compensation 150 negroes." His practise of refusing fees had the effect of opening the eyes of the poor negroes to the extortion of their black preachers. "When they saw him standing an hour or two exhorting and inviting them to his mode of Baptism without any charge" they were persuaded "that he had no pecuniary views, but was only interested in their welfare."

"The illiberality of the House of Assembly . . . . . not only in reducing his salary, but in making laws and afterwards violating them, and the constant apprehension of "piratical invaders" . . . compelled "Mr. Rose to abandon the Bahamas" in 1804. Spanish Picaroons were "infesting their coasts and plundering their vessels" and in apprehension of a visit from the French "most of the women and children of Providence were sent away." On one occasion Mr. Rose was "obliged to ride the whole night with musket in his hand and his cartouche box on his shoulder."

The Bahamas under the Diocese of Jamaica.

In 1824 the Bahamas became a portion of the diocese of Jamaica. It seems that the Islands were divided into 14 Parishes, but only four were wholly, and three partially, endowed. The Bishop of Jamaica visited the Island in 1845 and he confirmed in New Providence some 400 persons. In 1848 the first ordination was held in the Bahamas by the Bishop, when he ordained two priests

and two deacons, and by that year the number of the clergy was raised to sixteen. The labours of the clergy was very arduous indeed. We read of one man having no less than seven Islands under his care." "To visit these and to go from one station to another preaching and baptising the children was something like a shepherd setting his mark upon his sheep and then letting them go in the wilderness." We read of an old man of 70 walking a distance of 50 miles in order to be present at a Eucharist Feast.

The Condition of the Church.

The Bishop of Jamaica could but seldom visit the Islands. The Revd. W. H. Strombom, Rector of S. John's, Harbour Island, in preaching at the Cathedral Church, Nassau, in January, 1874, thus alluded to the state of the Church : "Allow me to give you a short account of what was the state of this Diocese when I first became acquainted with it 32 years ago as a layman. It was then attached to the vast Diocese of Jamaica, the Bishop of which was only able to pay it an occasional visit (not always triennially) which was confined, with one or two exceptions perhaps, to Nassau. Here there were two parochial Clergymen, where now there are six ; of the other ten Parishes, but two (S. Thomas, Turks Island, and my present Parish of S. John) had a resident clergyman and there was one Missionary, supported, I believe by the S.P.G., supplementing a grant from the Colonial Legislature. This, with Catechists scattered here and there, was all the spiritual supervision that the other Out Islands had to depend on.

In 1844 when good Archdeacon Trew came to the Bahamas certain districts were erected into parishes and the number of Clergy began to increase and continued to do so until we can now number eight on the Out Islands with their respective Cures." (1.)

Institution of the Diocese of Nassau.

In 1861 the Diocese of Jamaica was subvided and the Bahamas together with the Turks and the Caicos Groups were included in the New Diocese which was named after Nassau the ch ef town in New Providence, which was the seat of the Government. It contains a large building which was constituted the cathedral.

(1.) Report of Synod of 1874.

The Cathedral.

The foundation stone of this Building was laid by Sir Francis Cockburn, the Governor of the Bahamas in the year 1837. It occupies the site of an older Church which had fallen into a dilapidated condition and was otherwise incommodious. The cost of its erection was paid by the Colonial Government and by Act of the Legislature it was provided that the pew rents should be annually paid into the Treasury.

Dr. Caulfield.

In 1861 Charles Caulfield was consecrated in Lambeth Chapel as first Bishop of Nassau, but alas! after a few months Dr. Caulfield was called to his rest.

Dr. Venables.

In 1863 Addington Robert Peel Venables, grandson of a Prime Minister—who was born in England in 1827, was consecrated in the Lambeth Chapel as Second Bishop of Nassau.

Dr. Venables was educated at Eton and Exeter College, Oxford, and had intended first of all to embrace a diplomatic career, and with this end in view went abroad immediately on leaving the University to study modern languages. He was only 23 years of age, however, when, abandoning his former intention, he entered the Theological College at Wells under Pinder, that he might be prepared for the sacred Ministry.

He was Curate both at Cuddesdon and Oxford, at which latter place he was married.

The Poorest Diocese in the World.

The first few days of his episcopate were spent in quietly but vigorously extending the Church's influence in the Islands under his charge, but in 1869 anxieties of a different nature pressed upon him. The Church, already devastated and poverty stricken by the ravages of hurricanes, was in that year disendowed by the State, and henceforward the Bishop's life was a continual struggle to restore the shattered framework of the Church. He returned now for a few months to England and was successful in gaining much help towards the re-endowment of his Diocese—"the poorest" as he afterwards styled it "in the word."

During the whole of his Episcopate, the Bishop exercised a wonderful supervision of the whole of his diocese. Though its total area was 120,000 square miles there was no part that he did not segularly visit at least once a year. Steady progress was made in the extension of the Church, though the work was everywhere hampered by great poverty.

The Bishop in Guiana.

Towards the close of 1873 the Bishop attended, at Georgetown, Demerara, the first conference of West Indian Bishops held with a view to modifying the evils of disendowment by the speedy formation of Synodical Bodies and Sustentation Funds in the various Dioceses. It was at this conference that the West Indian Dioceses were made into a Province. In the same year Dr. Venables was offered the Bishopric of the Orange River, but though the change would, in many ways, have been beneficial to himself, he declined the offer, feeling that his work lay in Nassau.

The following year, 1874, saw an attempt on the part of the Bishop to reform the Diocesan Synod, an attempt which met with much unreasonable opposition and caused him anxiety to the day of his death.

Last Days.

In 1875 the Bishop visited England for the second time, but returned after a few months' stay, though greatly in need of a longer rest from his work. Immediately on his return he was re-engaged in the anxieties of Synod Reform, and early in 1875 was struck down by an illness from which he never recovered. The end came on October 8th in that year, the Bishop dying at Hartfort in the United States whither he had been moved that he might be relieved from the anxieties of his Diocese.

At his death the Church had made wonderful progress and had been firmly established.

Cause of the Bishop's Death.

"In the opinion of the physicians the Bishop's illness was the result upon a frame not naturally robust, of continuous travel, irregular and often unwholesome food, constant care and unceasing mental labour. From his deathbed he sent a message to the S.P.G. to save the Diocese from "being blotted out of Christendom." The Society's response was the guarantee of an allowance of £1,200

per annum which was continued to his successor until 1881 by which time an endowment of £10,000 had been provided.

Dr. Cramer Roberts.

The next to take over the supervision of the Diocese was Dr. Cramer Roberts who was consecrated Bishop of Nassau by Archbishop Tait at S. Paul's Cathedral on the 24th of June, 1878. He consolidated the work. Seven years of incessant labour and family troubles caused the Bishop to resign in 1885.

Bishop E. T. Churton.

A late scholar of Oriel College, Oxford, now received the call to supervise the Church and Dr. Edward Townson Churton was consecrated Bishop of Nassau on February 24th, 1886, at Lambeth Chapel by Archbishop Benson, and among the co-consecrators was Bishop Cramer Roberts.

Progress.

After an extensive visitation of his scattered flock the Bishop saw what were the needs of his people and set to work to supply them, and we find that "the frail cabin Churches were replaced by more solid buildings, parsonages and lodges for the Clergy when visiting, as well as Mission boats were provided. Many new stations were opened including a special Mission (organised in 1891) for the neglected sailors, and the accessions to the Church numbered between three and four thousand."

Sponge Gatherers.

A most interesting work is that which goes on among the Sponge gatherers, "the evangelisation of the sponge gatherers forms the most difficult branch in the Church's work." There are thousands of these men drawn from many different Islands whom to find at their proper homes is well-nigh impossible, as for nearly the whole year they are absent on voyages of a few weeks at a time, each lasting long enough to secure a ship's cargo. The sponges however are commonly brought to market at Nassau and it is then that the sailors' Chaplain may often get a chance of seizing upon and impressing the men who form the crews.

Obeahism.

Prior to the introduction of service for blessing ships and sailors by the Bishop in 1893 there was hardly a sailor in the Bahamas

who went to sea without putting on an obeah-string for his protection against malignant evil spirits.

After a brief episcopate of barely five years a succession of severe illnesses compelled the Bishop to retire. The Bishop had so efficiently manned his Diocese that at the time of his retirement every post was filled. In place of fourteen Clergy eight of whom were receiving salaries from Government he left a staff of twenty-two, of whom only three were paid by Government.

An Invalid Election.

The Synod elected Archdeacon Churton to succeed his brother in the See. And when the election notice was forwarded to the Archbishop, the Provincial Synod that was sitting at Jamaica from the 19th to the 23rd of April, 1901, unanimously agreed, that the election was void by reason of certain irregularities, and another election was ordered.

Archdeacon Churton.

This *contretemps* caused more than a year's delay. The meeting of the Synod rectified the irregularity and the Venerable Norris Churton was duly elected as fifth Bishop of Nassau. The Bishop-elect was a scholar of considerable repute—who when at Eton had won the Newcastle Scholarship, "the blue Ribbon" of Eton Scholars, He was o dained both Deacon and Priest in 1869 by the Bishop of Lichfield. He held several important curacies, the last being that of West Bromwich, and when the new parish of S. John was portioned off he became its first Vicar. Family reasons compelled him to leave the Parish and after having visited his brother seve al times he finally held a general licence to officiate in Nassau, but in 1898 he was appointed Archdeacon.

Consecration.

The Bishops of the West Indian Province found it difficult to once again assemble for the purpose of consecrating the newly elected Bishop, and so the Bishops of the Province through the Archbishop presented an urgent request to the Archbishop of Canterbury who consented to hold the consecration which duly took place in S. Paul's Cathedral, on Sunday, July 13th, 1902.

The Bishop's Death.

The Bishop returned to Nassau in due time and began visiting his extensive Diocese, but alas on the 20th of January in the middle of the night whilst he attempted to reach his Mission Yacht "The Message of Peace," which was lying at anchor in the cut between "Hog Gay" and "Great Ragged Island," in a small boat of 9 foot keel with one of the yacht's crew, Alfred Nisbitt, and his butler, Melvin Ferguson—the boat was swamped by a sea and capsized. And thus the fifth Bishop of Nassau was called to his rest.

Bishop Hornby.

And now the Diocese within 44 years of having received its first Bishop was called to elect a sixth Bishop and the choice of the Synod was the Right Reverend Wilfred Bird Hornby who had been consecrated in S. Paul's Cathedral on the 21st of December, 1892, as Bishop of Nyassaland by the Archbishop of Canterbury, assisted by six other Bishops. His health broke down within two years in that deadly climate and he had to return to England.

His election was duly confirmed by the Provincial Synod. The Bishop has begun his work, and the prayer of the Church people must be that he may be spared many years to guide the Church in his Island Diocese.

CHAPTER XIX.

TRINIDAD.

I. Period Anterior to Formation of Bishopric.
II. Period During Episcopate of Dr. Coleridge, etc.

Period Before the Formation of Bishopric.

Trinidad A Portion of the Bishopric of Barbados.

Early History of Trinidad.

Trinidad is so called from the fact that the land was discovered soon after the Feast of the Holy Trinity in 1498.

The Natives were Indians of the gentle tribes of Jaos and Arawaks. In 1577 or 1584, the Spaniards took over the Island and the settlement of St. Joseph was founded. In 1595 Sir Robert Dudley visited the islands and so did Sir Walter Raleigh. In 1628 the Island was included in the grant to the Earl of Montgomery. In 1783 when the inhabitants numbered only 300 a decree was issued giving free grants of thirty-two acres with half as much again for every slave possessed, on condition that the settlers were members of the Roman Catholic Church, thus by 1797 nearly 18,000 inhabitants had settled on the Island; most of whom were of French descent.

In 1797 the English captured the Island. It has remained in their hands ever since.

The Earliest Record of the Church.

The earliest record of the Church of England in Trinidad dates from June, 1801, when the Register of Baptisms begins. The first English Priest was the Revd. J. H. Clapham who styles himself as "Brigade Chaplain." It is worthy of record that the Revd. Gentleman was married by the Governor of the Colony

(Hislop). (1) In 1802 he became Rector of Port of Spain. This Reverend gentleman was somewhat of a tedious preacher, and lengthy to boot, and it is stated that the Governor (Sir Ralph Woodford) on one occasion sent a significant pencilled remark on his card to the somniferous preacher thus, " balance next Sunday " The hint was taken.

Governor Woodford.

During this Governor's administration steps were taken to build a Church as the Services had been taken at the " Cabildo Hall " (Council Chamber) at the North East corner of Brunswick Square. The Church was duly completed and opened for Divine Service, appropriately enough on the Feast of Holy Trinity, 1823.

The Church is a handsome stone edifice of the Gothic style, built from the design of Mr. Philip Reinagle, the Colonial Secretary.

II.

Period During the Bishopric of Dr. Coleridge.

Inclusion into the Diocese of Barbados.

Trinidad was included in the newly formed Diocese of Barbados. The vast majority of the population was of the Roman Faith, but the Bishop of Barbados did not hesitate to make his views known on the question of his being *de jure* the Bishop of Trinidad ; and thus expresses himself :—

" The Island of Trinidad is comprehended within the Diocese of Barbados and the Leeward Islands ; the Bishop is the only legitimate Bishop of the Diocese. There may be Bishops of other branches of the Church Catholic resident within the Diocese, but he only is the Bishop of the Diocese. It is incorrect, therefore, in any public and official document to speak of the Protestant Bishop of the Diocese.

It is of the greatest importance at the present moment that the Members and Ministers of our Church should know and assume their right position. We are Members and Ministers of the English Branch of the Catholic Church of the Church of England. Whether a Minister be pecuniarily supported by the Colony, or by the Society for the Propagation of the Gospel, or by the Church Missionary Society, or out of the Parliamentary grant, this in no way affects his clerical name, character or position."

(1.) There being no other Priest in the Colony.

The Parish Church.

The Bishop of Barbados visited Trinidad in March, 1825. The Church was "beautifully situated" and "is one of the most elegant and splendid things in the Empire. . . . . the pews are arranged with not more regularity than with a liberal consideration of the feelings of the Coloured people. These last sit in the area towards the Western end and the difference of their accommodation from that of the Whites is scarcely perceptible."

Second Visitation.

When the Bishop visited again, some little headway had been made. Thus in a letter addressed to his Clergy in 1840, where we notice this progress, he says :—

"At the Period of my last visit (in 1836) the School House in Chacon Street had only just been purchased and the boys School was still kept in the Vestry Room of the Church. There were only two other Schools—a Girls' and an Infant School.

At the present moment the chain of Chapel-Schools and School-Houses extends from the valley of Diego Martin to the North, through Port of Spain to Tacarigua to the East and from Port of Spain to Chaguanas, Couva, Savonetta, Point a Pierre, and San Fernando, onward to Savanna Grande and the American settlements, including Schools held in newly-erected buildings, or in rooms gratuitously granted for that purpose at the intermediate stations. The number of children under instruction in 1836 did not exceed 250, in 1840 it has increased to 1,400, including about 200 adults attending the Night and Sunday Schools. The number confirmed in 1836 was about 80, in 1840, 281."

The Bishop was not afraid of the rabid Protestants when he ordered "that a simple Cross be always placed over the Eastern end to mark the building as a place of Christian Worship."

Retirement of Clapham.

Mr. Clapham retired in 1824 and was succeeded by the Revd. G. Cummins, B.A., (who subsequently became Archdeacon) and had been assistant Minister in Port of Spain. In 1825 Savanna Grande was provided with a resident Clergyman.

In 1836 the Church Missionary Society sent out two Clergymen to Savanna Grande and Naparima.

Archdeaconry of Trinidad.

The Archdeaconry of Trinidad was constituted and the Revd. Mr. Cummins was instituted thereto, and in 1845 the Clergy numbered nine besides the Garrison Chaplain.

Division into Parishes.

In the same year an Ordinance of the Council of Government was passed dividing the Island for Ecclesiastical purposes into sixteen Parishes, constituting seven of these into Rectories, with a provision for the addition, when sanctioned by the Governor in Council, of an assistant Curate, to each Rector, and of an Island Curate (corresponding to a perpetual Curacy or sole charge) in each of the Parishes not included in the Rectories.

Progress.

In 1858 there were seventeen Clergymen including a special Missionary to the Coolies. There were also eight temporary places of Worship in various parts of the Colony and Divine Worship was held in various borrowed buildings. St. Mathias Chapel was consecrated by Bishop Thomas Parry on June the 3rd, 1855; and he thus alludes to the progress made by the Church :—

" Time was, not forty years since, when one small room in Port of Spain sufficed for the congregation that met in this land to worship God in connexion with the Church of England. Even so late as the year 1835, we had only one Church, that indeed a noble one, but it stood alone the sole representative of the English Communion throughout the Island.

Disendowment.

The Church in Trinidad wanted a chief Pastor of its own, and whilst steps were being taken to bring the matter prominently forward, the Home Government gave notice in 1868 that all allowances from Imperial sources would cease as vacancies occurred. The year after Archdeacon Cummins, who was drawing £250 from this source, died, and the local Government decided not to support his successor. When the people were so informed, they drew up a petition which was most influentially signed by 1,900 persons asking that the £500 *given heretofore by the Government* be not withdrawn. This petition was duly presented and on the *assurance of the Governor* that the money would be again given towards the next Bishop's

Stipend, when the Bishopric of Barbados whould become vacant, the petitioners withdrew their appeal. The Diocese became vacant in the following year. The people now were determined that Trinidad should become an independent See.

A Church Council.

A Church Council was formed on May 21st, 1871. This decided to form a Sustentation and Endowment Fund and a Synod on the usual lines was framed. In the meantime the Government determined to reduce the Ecclesiastical Grants to £3,000 per annum ; the promise made to give £500 towards the Episcopal Stipend was not fulfilled.

The story of the Diocese now revolves around its first Bishop—and of him we must present a brief Memoir.

CHAPTER XX.

TRINIDAD.

Episcopate of Bishop Rawle.

Richard Rawle was born at Plymouth on February the 27th, 1812, his father being Francis Rawle, a Solicitor, and his mother Amelia, neé Millett. The Rawles were an ancient family who settled in St. Juliet as early as the reign of Edward IV.

Richard was brought up under Dr. John Macaulay at a proprietary School in Plymouth. In 1831 he went up to Trinity College, Cambridge, and in 1835 he graduated as Third Wrangler, and fourth in the First Class of the Classical Tripos. Soon after he obtained a Scholarship and eventually became assistant Tutor of Trinity. He was over six feet in height and slightly built with a most attractive and engaging presence.

In 1839 he was ordained both Deacon and Priest and accepted his own College living of Cheadle in Staffordshire. After eight years of steady and blessed work when Churches and Schools had been planned and built, in 1846 he offered his services to the S. P. G.

Principal of Codrington College.

He was appointed to the principalship of Codrington College, and he arrived in Barbados on the 22nd of March, 1847.

His first impression of Codrington caused him to exclaim "What a force this splendid foundation has become!"

The Fight for Codrington.

Mr. Rawle at once engaged in a royal battle with the Chief Justice of Barbados who wished to "untheologize" the Codrington Trust. The Chief Justice, Sir R. Boucher Clarke, cooly proposed to turn the College into a "High School" for boys, but the Principal fought most nobly for the College, and he was backed by the great Society, and won. The College went on improving, and in a very short time the number of Students was trebled, and all the work on the Codrington Estates had been remodelled. In December, 1850, Mr.

Rawle returned to England and married, in January of the following year, Miss Susan Anne Blagg, the eldest daughter of Mr. J. M. Blagg of Cheadle, and in February he returned to Barbados. (1.)

The Rio Pongas Mission.

The idea had occurred to the Bishop that an act of reparation was due to Africa and he proposed that that should be done through Codrington College ; that Students should be trained and sent to Africa to convert that Country.

In April, 1852, the Mission House was opened (i.e. an enlarged part of the Principal's Lodge) with six Students, and in March, 1855, the Revd. H. J. Leacock, a native of Barbados, of European extraction, offered himself as the leader of the work, and he was accompanied by Mr. J. H. A. Duport, a black man, the fruit of Principal Rawle's work.

In 1852 the Principal was attacked by the dreaded scourge of the white man—yellow fever—but he was mercifully spared. He set to work again with all his vigour and he began to see the fruit of his work in several of the Alumni of Codrington College doing good work both in Barbados and the neighbouring Islands.

Refusal of a Bishopric.

1859-60 was spent in England and during his stay the Duke of Newcastle, then Colonial Secretary, offered him the Bishopric of Antigua, but he declined it, for, said he " Whatever capabilities I have lie rather in the direction of training young men than of ruling old ones. "

He returned to his work, but three years later, after seventeen years of most useful labour for the West Indian Church, he resigned the Principalship of Codrington College. All were dismayed at hearing the news ; £425 were subscribed by the Barbadians as a token of their love and respect which, with his usual liberality, he applied to founding a Scholarship to be called after his name.

Opinion of his Work.

We must make one or two extracts, taken from the " Mission

(1.) Most of the material for this sketch is taken from Mather's and Blagg's " Memoir of Bishop Rawle."

Field" for August, 1889, and supplied by Bishop Jackson of Antigua. He thus refers to his work at Codrington :—

" The work to which he was thus called, and the entire self-consecration with which Mr. Rawle now threw himself into it, is not likely ever to be forgotten by any one who had opportunities of knowing the high level to which he raised the reputation of the College ; still less by those who in succession during seventeen years enjoyed the advantage of his masterly lectures—classical, mathematical and theological—and the blessing of his holy and self-denying example.

Mr. Rawle returned to England and in 1867 he accepted the modest living of Felmersham, worth £130 from his own College. The celebrated Bishop Selwyn thought of offering him his succession to his See of New Zealand. In the meantime the call came to him to accept the important living of Tamworth, and he had the privilege of seeing the noble Parish Church resorted.

Bishop of Trinidad.

The newly formed Diocese of Trinidad—cut off from Barbados—at its first Synod unanimously voted for the late Principal of Codrington to take upon himself the supervision of that Diocese.

Here was a unanimous call—from a Bishopric with a precarious income of £1,000 (which he insisted on cutting down to £600) which he considered himself in duty bound to accept. He was consecrated by Bishop Selwyn at Lichfield Cathedral, on S. Peter's Day, 1872.

Hatred of Display.

In the middle of July, 1872, the Bishop and Mrs. Rawle proceeded to Trinidad. He had now reached the mature age of 60. He forbade all public receptions, for, as he said, " Being a man of plain and simple habits, I prefer that my entering in unto you should be keeping with what my past life has been, and my future life, I trust shall be amongst you. " On the 6th of August he was enthroned in Trinity Church, which became *ipso facto* the Cathedral Church of the Diocese.

Soon after the arrival of the Bishop, he had to proceed to Caracas in Venezuela to inquire into the needs of establishing a Mission for the members of our Church, but the Bishop did not see the immediate necessity of sending a Priest to reside there.

First Ordination.

On the 26th of September, 1874, the Bishop held his first Ordination when Mr. W. V. Barnard of New College, Oxford, was admitted into the Diaconate. In the same year the Bishop consecrated the Church of S. Peter's, Gasparillo, and the Church of S. Clement, Naparima.

On the death of the Revd. S. L. B. Richards £440 a year lapsed, and the aged Bishop "made the Episcopal Income stop the gap, joining the offices of Bishop and Rector." This work of Pastor was what his soul loved and he worked as hard as any young man could have done.

After his first three years of work, 1,155 persons were confirmed, two new Churches were built, three Churches rebuilt and three enlarged. £3,000 was raised, most of it for the Episcopal Endowment Fund. He went on year by year and saw the Church growing and her influence increasing.

On reaching his 70th Birthday, he wrote "In nerves and brain I am aware of age, but the child at the core is not much altered, and I don't believe that I feel like most old people who seem old inside and out." In most of his correspondence there is a wonderful bright vein, and he seems ever young.

On All Saints' Day, 1884, the Bishop consecrated All Saints' Church, Arima, and he wrote "So we go ahead notwithstanding the bad times and the certainty of worse coming."

The ground floor of the Rectory was turned into a Carpenter's Shop—"a spacious apartment stuffed with all sorts of rubbish and materials. Scarcely a Church or Chapel in the Island but has something out of the Bishop's Cellar."

He kept a carpenter always at work.

Revd. O. Flex.

The Revd. O. Flex, who had been specially introduced from India, on account of his knowledge of Hindi and Indian experience, proved unfit for work in the Tropics, he having had a sunstroke in India. The Bishop felt "miserably disappointed" in all his endeavours to benefit the East Indians, and Mr. Flex had to return to Europe.

In 1887 the Bishop went to England on furlough, and in March of the following year his beloved partner was taken away from him. This was a terrible blow to the aged Bishop and now he thought that the time had come for him to retire from the Bishopric, and so he placed his resignation in the hands of the Primate (Austin.)

Again at Codrington.

The Bishop now decided to accept the honorary post of Professor of Divinity at his old Codrington College.

Pan-Anglican Synod.

In 1888 the Bishop went to England to attend the Pan-Anglican Synod and also for the purpose of helping in the choice of the second Bishop of Trinidad. After accomplishing his Mission, he returned to the West Indies in September of the same year.

He remained at Codrington College but a short time. God was calling him higher, and on Friday the 10th of May, 1889, his pure spirit rested in the Lord, and he was buried the next day in the Burial ground of the "Society's Chapel" on the hill.

CHAPTER XXI.

TRINIDAD.

Episcopate of Bishops Hayes and Welsh. Notes on Tobago.

Election.

The choice of the Election for the vacant Bishopric was left to Bishop Rawle and three English Bishops, and they elected the Revd. James Thomas Hayes.

Birth and Education.

James Thomas Hayes was born in 1847. He was the son of Major James Hayes, a distinguished Cavalry Officer who when he lef the army, lived at Stonely, St. Neots, Huntingdonshire. He was educated at Ipswich school and afterwards entered Trinity College, Cambridge, where he was known as a great athlete, and was particularly fond of the boats. He graduated Master of Arts. In 1871 he was ordained and became Curate of St. John's Church, Chatham, where he laboured until 1875. He was then appointed Rector of Swines-head, Huntingdonshire, where he remained eleven years, and where he married Frances Irvine, daughter of Mr. E. A. Bernays, of the Indian Civil Service. In 1886 he became Vicar of Holy Trinity, Hinckley, where he remained two years. Subsequently Mr. Hayes became Vicar of St. Margaret's in the important manufacturing town of Leicester.

He was consecrated at Canterbury Cathedral by the Archbishop on Ascension Day, May 13th, 1889, sailing for his new Diocese immediately after.

Enthronization.

Bishop Hayes arrived in the diocese on the 17th May, 1889, and on the following day was installed in his Cathedral as Bishop. In the address at his installation, he gave the key-note of the spirit in which he intended devoting himself to his work. His words were "Be assured that I am giving myself, heart, soul, body and spirit, every thought of my mind, every fibre of my manhood to your service as one sent by God the Holy Ghost."

Energetic Work.

The Bishop threw himself into his work with all his energies and in a very short time he made himself fully acquainted with all its details. Every nook and corner of his Diocese was visited, and after fifteen years it was seen how much the work had grown under his fostering care. The Bishop was a preacher of no mean order, and was perfectly free from prejudice against colour. When he arrived, there were 27 Clergymen, 13 lay readers, and the number of Churches had increased at least threefold.

The Church in Tobago also responded to his energetic efforts. The Revd. Canon Doorly thus summarized his work :

" And while he laboured so for the building up of the faithful and the conversion of the fallen children of the house—he never forgot the neglected children of the heathen world. About the first man he got out was the venerated and beloved Archdeacon Trotter. These two devoted Missionaries never ceased in their anxiety, in spending and being spent for the spread of the knowledge of the word of God amongst our Hindu, Mohammedan and Pagan fellow citizens."

At his own expense he kept schools at Toco Grande, Riviere and Tobago, and he ceased not in his efforts till a satisfactory scheme of religious teaching, tested yearly by examination of teachers and pupils, was established by a diocesan board of Education which he called into existence.

He was a wonderful worker, walking, riding anything, sleeping anywhere. He was quite as happy in a hammock as on a mud floor. The people knew and felt that he loved them. Canon Doorly bears this further testimony to him. " No sick person desiring Confirmation was ever refused. Nearly every month when I was in Town I had him at the Hospital to confirm patients in peril of death. In most of his visits here he has gone with us to Hospitals or dwellings to administer the rite of Laying on of Hands on the sick. I can also mention one other kindness to our parishes which we could always count on. Besides confirming, he would always return to our larger parishes to give the newly confirmed their First Communion."

Death.

His death came with painful suddeness on the 26th of January, 1904, and he was buried in Liverpool. The Service in the Church of S. Catherine was conducted by his Commissary the Revd. F. Miles and the Revd. John Francis Welsh who was to succeed him.

In Trinidad the news of his death was received with feelings of dismay. On the same day when his mortal remains were committed to the earth, a Memorial Service was held in his Cathedral which was thronged with all classes and conditions of men, and Archdeacon Smith in his funeral address said :—

The Bishop's Character.

" Bishop Hayes arrived in the Colony to succeed a man who had been generally beloved and respected, and it spoke much for his many good qualities that during his fifteen years tenure of office here, he should have so deservedly won the esteem and respect and confidence of all classes and creeds ; his power as a preacher, as shewn in the many Missions he has conducted, his unflinching devotion to duty and honesty of purpose, and above all his unfailing courtesy towards all and his unostentatious charity, all combine to make him a man whom his Church in this Island could ill afford to lose, and who long will be missed by many."

The Revd. John Francis Welsh.

The Revd. John Francis Welsh was chosen to succeed Bishop Hayes. He had been Principal of the College of S. Boniface, Warminster, and had prepared many a hero for the Mission field, Dr. Welsh was consecrated in St. Paul's Cathedral by the Archbishop of Canterbury, assisted by twelve Bishops, on the Feast of S. Simon and S. Jude, 1904. One of the Consecrators was Dr. Parry, Bishop of Guiana, at whose consecration the late Bishop Hayes had assisted. The work before the Church in Trinidad is the evangelization of the Hindus and Mohammedans. The chief events of his brief episcopate have been the establishment of the East Indian Mission on a firm basis with an East Indian Priest at the head and Catechists under him, and the settlement of Canon Trotter (formerly Archdeacon of Trinidad) as Chaplain a Caracas in Venezuela.

TOBAGO.

A special note is needed for Tobago. It has changed its Ecclesiastical jurisdiction several times and as it is now included in the Diocese of Trinidad, we place it under the Notes on that Diocese. Tobago was discovered in 1498. The first settlement was made in the early part of the 17th century by the English, who came from Barbados, accompanied by a Chaplain, the Revd. Nicholas Leverton, already mentioned, but they were driven off by the Caribs. The Island changed ownership several times and it was not until 1814 that it finally was ceded to England.

Some Clerics.

The next Clergyman we hear of was the Rev. Walter Carew who laboured there in 1781, and seven years later we hear of the Rev. John Matthews who became "Rector," at this time and for many years afterwards the whole Island formed but one cure.

"In 1793 the influence of the Church revived." For the want of a building set apart for the Service of the Almighty, divine worship was for many years usually performed at the Court House. In 1800 it appears the Service was held in the Church. During that year 410 negroes, 67 persons of colour, (these numbers included adults), and 15 whites (all infants), were christened. It was not until 1844 that the Island was divided into three benefices. The pastor of the English Church was paid from the Island Treasury. But after a time this congregation dissolved, and in 1841 the Kirks at St. Paul's and Scarborough were passed to the English Church as a loan. The first is now the parish Church of St. Paul's and the latter is used as a School-room. There is now a Church at Scarborough at St. Paul's, at St. Mary's at Plymouth, in the Parish of St. David and at St. Patrick's, and Chapels at the Hope in the Parish of St. George and Les St. George's and Las Coteaux in the parish of St. David, with schools attached (1). "There are in attendance at the services of the Church, throughout the Island about 10,000 persons, 3,000 of whom are Communicants.

Liberality of the State.

The State was most liberal to the Church and donations received from Societies and friends were in some instances quadrupled.

(1.) Woodcock's, "Tobago," Ch. vi, p. 182, etc,

The Island is now divided into seven parishes and has twelve Churches whilst the majority of the people belong to the Church.

Change of Jurisdiction.

This Island was originally a part of the Diocese of Barbados. When the Windward Island Diocese was formed, Tobago was included in it, but in 1889 it was attached to the Diocese of Trinidad, and the extreme poverty of the people when the Church was disendowed, made it exceedingly difficult for the Clergy to exist. In fact the S.P.G. alone stood by this " old and loyal Church Centre," and the Church is more than holding her own. Bishop Hayes worked vigorously in the island and now that some degree of prosperity is once again blessing the Island, the Church ought to make further advances.

CHAPTER XXII.

British Honduras. Period Anterior to Formation of Bishopric. Episcopate of Bishops Holme and Ormsby.

British Honduras.

British Honduras, on the East Coast of Central America was discovered by Columbus in 1502 and the Spaniards colonized it with the usual results.

Belize, as the settlement was first designated, became occupied by the British in the 17th Century and the Settlement was recognised by treaties with Spain, but it was finally secured by conquest in 1798—though it was not until 1862 that the Colony was formally constituted as British Honduras and designated as such. It was placed under Jamaica until 1884.

The first Priest of the Church that seems to have visited it, was a S. P. G. Missionary who went for his health from the neighbouring "Moskito Shore." The people made him an offer to become their Chaplain which he accepted. They built a Church and paid the Chaplain out of the Public Revenue. In 1818 the Magistrates petitioned the Society of the Propagation of the Gospel for assistance to enable them to c mplete the erection of a ve.y handsome Church at the town of Belize, and £200 were voted for the purpose.

Colonel Fancourt.

It was not until 1824, when British Honduras became a part of the newly formed Bishopric of Jamaica, that some really serious effort was made to provide for the religious wants of the people. In 1836 a School was established at Belize. About this time the Government Superintendent, Colonel Fancourt, who was a zealous Christian, began "to strengthen the very weak hand of the Church planted in that important Colony" by making representations in the proper quarters with excellent results. The Revd. M. Newport established a School and a Church in the Island of Rattan in the Bay between 1837 and 1847 with the assistance of this excellent Christian gentleman.

In 1844 the Revd. C. Mortlock accompanied by a schoolmaster, a Missionary of the S.P.G. who had been intended for the Caymans, was sent by the Bishop of Jamaica. Bishop Courtenay in 1862, with the help of the Society for Propagating the Gospel, intended to establish a Mission Station in Northern Honduras, but the intention was not carried out until six years later when the Revd. A. T. Giolma was sent to Corosal.

It should be remembered that the Church had never been extended beyond the maintenance of two Priests at Belize and this came to an end in 1872. In this year the S. P. G. sent another Priest to Belize who, being zealous in his duties and an observer of the Church's Rubrics, established Daily Prayers, Weekly celebrations of the Holy Mysteries and weekly Offertories.

Bishop Tozer.

In 1880 the two congregations of Belize elected a Synod which was duly legalised. The Synod elected Bishop Tozer who had resigned the See of Jamaica as its Bishop, and the Bishop retained this rather abnormal position for about a year, and then the supervision of the newly constituted Diocese reverted to Jamaica.

Bishop Holme.

The Revd. Henry Redmayne Holme of the University of Cambridge " who had served admirably in the Diocese of Antigua and whose devotion to Missionary work had led him to make the voyage to West Africa to examine and encourage the Pongas Mission " was duly and canonically elected as Bishop of Honduras and he was consecrated at S. Michael's Cathedral, Barbados, by the Primate (Bishop Austin), assisted by the Bishops of Barbados, Jamaica and Trinidad, Bishop Branch of Antigua and Bishop Douet, assistant Bishop of Jamaica. This was the first consecration that took place in the West Indies. The gathering of six Bishops in this scattered province was a noteworthy event.

The Bishop, whilst on his way to his Diocese, was shipwrecked, and the exposure and privations to which he was subjected so undermined his constitution, that he died on July 6th of the same year. After the death of the Bishop, the Bishop of Jamaica again resumed charge.

Bishop Ormsby.

The Revd. G. A. Ormsby—an oriental Scholar, who had had a varied experience in the homeland, was elected to succeed Bishop Holme. His consecration by Archbishop Benson took place in St. Mary's Church, Newington, London, on Holy Innocents' Day, 1893, and the Archbishop has left it on record that "nothing could be more glorious and inspiriting than to see on a week day near Christmas the whole Church filled with working people and almost to a man, communicating."

The Bishop started soon after for his Diocese.

State of the Church.

In Honduras the Bishop found but two Clergymen at work. Soon after the arrival of the Bishop, the Republic of Columbia including the Isthmus of Panama was added to the Diocese. This addition gave the Bishop two more Clergy. The work began to increase and the Diocese to extend—and the extra Colonial spheres to the Republics of Guatemala, Spanish Honduras, Nicaragua and Costa Rica were added. Thus the Church of England's influence extends over a coast line of 1,700 miles.

Organization.

During 1894–5 the Colony was divided into eight large district Missions, and after three years the Bishop was able to report "We have now eighteen clergymen at hard work, whereas three years ago there were only two in the Colony and two at Panama."

These Mission Parishes are centres of vigorous work—and as it happens that in many places the English Churches are the only places of worship, the services and ministrations of the Church, as far as they can be offered, are in request by many non-Anglicans.

The Revd. R. E. Skeene.

The Revd. R. E. Skeene during a tour in 1896 "found the people all along the banks of the River (Belize) waiting to welcome him, some running into the water to receive him, and others paddling in their "dorleys" many miles in order to attend service."

Stann Creek.

There are Missions among the Aborigines and imported Coolies (who are Mohammedans) and the most interesting of these Missions

was begun in 1894 by the Revd. J. F. Laughton, who mastered and translated into Garifuna or Carib portions of the Bible and Prayer Book. " His ministrations have been received with joy and thankfulness."

Encouraging Results.

After an Episcopate of 14 years, the results show that our Church's work has been greatly blessed. The two solitary Priests have now become eighteen, whilst at the time of writing there are four Deacons and a band of seventy Licensed Lay Readers—evidences of the extension of the work. The four Churches have now grown to nineteen besides thirty-one Mission Chapels. The fruits of a vigorous though brief episcopate.

Retirement of the Bishop.

" For family reasons," the Bishop writes, " I leave the Diocese with much regret."

The Bishop has accepted the British Consular Chaplaincy in Paris, and whilst in France, the Bishop of London has apportioned to him a share of the supervision of the congregations of our Church in France.

The supervision of the Diocese of Honduras is now in the hands of the Right Reverend H. Bury who was consecrated Bishop in 1908 and further extension of the work is expected.

CHAPTER XXIII.

The Diocese of the Windward Isles.

"The Windward Isles" Diocese was constituted in 1878—but up to now the Bishop of Barbados is also Bishop of the Windward Isles. And we are of opinion that no real progress can be made until the Windward Isles have a Bishop of their own. S. Vincent supplies the Cathedral.

The Diocese consists of St. Lucia ,St. Vincent and Grenada and their Dependencies.

In "The Windward Isles," where the French element is strong, the Roman Church is strong, especially in St. Lucia; in the other Islands the Church is holding her own.

The reason why Bishop Mitchinson considered it best to separate these Islands from Barbados was, as it has already been stated, that these Islands were formed into a separate Government and the Church was disestablished whilst in Barbados it was fully established.

We propose now giving a brief sketch of the Church in each Island.

S. Lucia.

S. Lucia was discovered by Columbus in 1502. The English first settled in it in 1639 but they were totally destroyed in the following year. It changed hands between the English and the French repeatedly and it did not become permanently English until June 22nd, 1803.

The first priest of the Church was appointed on May 13th, 1819, and his stipend was provided "by a tax imposed on all inhabitants other than Roman Catholics."

In 1825 when Mr. H. N. Coleridge visited the Island "a Church was already commenced in Castries, and a school opened, and in July, 1828, 'Bishop's School' from funds placed at Bishop Coleridge's disposal was opened."

In 1833 the steeple of the Church was struck by lightning. From the " West Indies " we learn that in 1836 " The Rector is the only " protestant " Minister in the Island. There are about 400 " protestant inhabitants, all of whom are English but two. The Rector has three schools under his care, of which the one in town is attended by about forty children." (1.)

In 1842 a Priest was sent to occupy Soufriere.

By the last census there were just under 6,000 adherents of the Church of England and three Clergymen.

The affairs of the Church are managed by a General Church Council. The Island is divided into two divisions or Ecclesiastical Parishes (1) the Northern (2) the Southern. The Council consists of elected representatives from the two divisions and by individual Parish Councils which are elected yearly.

Grenada and the Grenadines.

Grenada and the Grenadines were discovered by the great Italian Navigator in 1498—when they were inhabited by Caribs. The French colonized them in 1650 and extirpated the unfortunate Caribs. In 1762 the English conquered Grenada and it was reconquered by the French in 1779, but in 1783 Great Britain obtained it again, and it has remained in the Empire ever since. When the Bishop (Coleridge) visited Grenada in 1825, S. George's Church had just been built at a cost of nearly £9,000. The Rector at this time was the Revd. Francis McMahon who had been the first Priest of the Church to minister in Georgetown, British Guiana. The following quotation is taken from " Six months in the West Indies."

Mr. McMahon.

" Mr. McMahon, the Rector of S. George's, is a good and interesting clergyman. In the insurrection of 1795, he with many others was placed in a room previously to being summoned to execution by the slaves. He saw all his companions taken out and shot one by one, but having had the luck of Ulysses to stand last, he determined to make a bold rush for his life. McMahon is a tall and was then an uncommonly strong man, and the moment he walked

(1.) Six months in the West Indies, p. 103.

out he leaned upon the slave General and clung round his neck so tightly that he could not force him away for a long time. The struggle produced a pause and an inquiry who he was, and when he was known to be the parson, there was a common cry for saving his life, as he had always been a kind and charitable man to every one connected with his cure.

The worthy rector tells the story with a deserved satisfaction."

S. Vincent.

S. Vincent, which had been discovered by Columbus in 1498, was inhabited by the "red or yellow" and "the black Caribs," these latter being the descendants of shipwrecked negroes who intermarried with the light skinned Caribs. This Island shared the same vicissitudes as other West Indian Islands during the 17th and 18th centuries. In 1783 S. Vincent became British. The Caribs gave considerable trouble and to the number of 5,000 they were deported to the Island of Ruatan in the Bay of Honduras and the lands were annexed to the Crown in 1804, and a handful of natives remained to whom 230 acres of land were assigned. The Island changed hands once, and again, but in 1814 it was finally ceded to Britain.

In S. Vincent the majority of the people are members of the Church.

It is the same in the Grenadines.

Statistics.

The whole Diocese contains only 16 Clergy and three of these are State paid whose Stipends will cease on their death or retirement. The Church is disestablished and disendowed and the Clergy have to depend on an impoverished people for their support and most of the Clergy do not receive a living wage. The only help from the homeland, is that given by the S. G. P. and the Christian Faith Society. If it were not for these Societies the Church could hardly hold her own.

CHAPTER XXIV.

Final Observations. A Galaxy of West Indian Bishops. Drawbacks and Encouragements; Help Needed.

Ubi Episcopus ibi Ecclesia.

The History of the Church in the West Indies points out unmistakably the truth of the adage "ubi Episcopus ibi Ecclesia." When the Church of England endeavoured to establish herself without the first order in the Ministry she proved a miserable failure, and in many instances a cause of scandal. The arm of the flesh alone kept her alive. She was a nerveless and almost useless appanage of the State. That she survived at all, was due to the holiness of the one or two who were working and praying for better things, and because the Church was of God, the powers of Hell did not prevail against her.

A Galaxy of West Indian Bishops.

The moment that Bishops were introduced into the West Indies the Church was quickened into activity, Priests, Churches, Schools, Confirmation Candidates and Communicants increased and multiplied, and there were evidences on all sides that God was with her, and the Holy Spirit was inspiring and guiding her. Coleridge was a man who would have made his mark anywhere, with such as he guiding the destinies of the Church, she was bound to prosper, and in less than a Century the West Indies have provided a Primus for Scotland (Jermyn), a Bishop for Perth, Australia (H. H. Parry) and a Bishop for Sierra Leone (Beckles). And many West Indian Clergymen have proved worthy Bishops. Could England have provided better Bishops than Austin for Guiana, Davis for Antigua, Spencer, Courtenay and Douet for Jamaica, Rawle for Trinidad, Holme for Honduras, T. Parry for Barbados, and then the pride of Codrington, Jackson and Branch for Antigua, both entirely educated in the West Indies? At the present moment the Archbishop of the West Indies and the Bishop of Antigua are both West Indian Clergy—ordained Deacons and Priests in West Indian Dioceses.

West Indian Clergy as Bishops.

Petty jealousies have prevented many a good man from being raised to the episcopate, who would have proved equally as good as the men imported from England, without the danger there is of illness and early death during the process of acclimatization for men advanced in years. For a Bishop to remain in a Diocese in the West Indies less than 10 years is all but useless. Five years must elapse before any real acquaintance can be made with the needs and peculiarities of the various peoples ; and it is to be hoped that from time to time more West Indian men may be raised to the Episcopate. It is not always wise to raise a man to the Episcopate in the diocese in which he has laboured. At the present moment a Provincial Calendar is sorely needed in which might be found a Crockford-like history of every priest and there should be more interchange between the Dioceses.

The Training of the Clergy.

The West Indian Clergy will have more and more to depend on Codrington College for their training, and all interested in the West Indies should do their every utmost to make that noble institution a University for the West Indian Province. There should be a large staff of England's best men to train our men there. The Province should not be allowed to establish other Colleges which would tend to raise a Clergy of narrow views with insular prejudices. Clergy should spend a couple of years or more in the homeland and there acquire breadth and experience, and if the Anglican Clergy both from Britain and Canada and America were to spend some little time with us, or exchange work for periods from one to five years, great good would accrue to the Church at large.

The West Indian Clergy have had no time or opportunities for literary work. But Farrar's "Christian Ministry," the various works by W. H. Brett on Missions among the Indians and on Ethnology are the best works that the Diocese of Guiana has produced. Archdeacon Clark's "The Apostolic Succession, Mission and Jurisdiction of the Anglican Church" in scholarly Latin is the product of Antigua. Bridge's "Jamaica" and the Archbishop's Manual are fruits of the Church of Jamaica. Nassau's Bishop Churton, has given us "The Island Missionary of the Bahamas" a manual of instructions and routine, whilst

"The Missionary's Foundation of Doctrine" is a work well known in England. A tropical Country affords no stimulus for literary work, but as the Clergy increase in number and efficiency, more will be expected of them.

Illegitimacy.

The great blot in the West Indian Church is the number of illegitimate children that disgrace the Baptismal Registers of every Parish. Taking the West Indian province as a whole, the number of illegitimate children averages between 40 and 50 per centum. A hundred years ago, there were but 3 to 4 per centum of legitimate children. This is a steady gain. It must not be forgotten that in slavery days the negroes were not allowed to marry—and not only that, but the planters themselves did not marry as a rule. The wonder is that so much progress has been made in so brief a period. And it should also be remembered that there are numberless cases when men and women have lived *faithfully* together outside the bonds of matrimony. The negro still needs a sense of responsibility. Many are not married because they cannot afford a large marriage feast. It is a common, every day occurrence to see our labourers dressed up on their wedding day in the highest and latest fashion, long trains—a crowd of bridesmaids, carriages and pairs and a sumptuous breakfast followed by a ball are common things. And we have known instances when the whole family have slaved for a whole year, the grandparents, the would-be bride and bridegroom and their children all working hard with a view to a matrimonial feast. More money has been spent at a single wedding than would have sufficed to keep the family for a considerable time in comfort. The negroes are still children, and fond of imitating their masters and mistresses. Some of the Clergy have given up their fees on condition that all this outward show be done away with. As education spreads and the value of money is better understood, all this will disappear, if the employers of labour would help the Clergy in the fight against immorality, matters would soon mend. If preference were always given to married couples matters would improve. There is also needed a sound public opinion to make the people feel that such things are not befitting a Christian.

Superstitions.

Obeahism or witchcraft still prevails in many Islands and in British Guiana, and *piaism* the terrible vendetta, among the

aboriginals has only been scotched. But superstitions die hard. Education only and proper Church teaching will eliminate all this.

Absenteeism.

Absenteeism is a great drawback to the West Indies. The proprietors of the large Estates do not recognise their responsibilities and in most Dioceses there are no leisured classes. The Government Servants, the Planters and the Merchants as soon as they are able to retire, almost invariably go to Europe, and the Clergy are deprived of much help from such a class. The ladies are not able to do much in consequence of the great heat, but there are a handful who are of very great help to the Clergy. It is by the influence of such as these that the great mass of the people can be improved.

Another great drawback is the amalgamation of properties which are turned into Limited Companies. Limited Companies are usually soulless bodies and the shareholders consider themselves solely interested in their dividends without any thought of their responsibility. When the shares remain in the original family, things are somewhat better. The Church has suffered greatly from a diminished income. At one time many proprietors gave liberally, and some do still.

Instances of Munificent Proprietors.

We can instance the proprietors of "Cane Grove," Demerara, as providing a Priest at £300 per annum whom they comfortably housed. These proprietors also at their own expense have built a Church and a School for their people. The proprietors of Pln. "Enmore" on the same coast have been liberal to their Priest—in fact they established a Church and provided a Chaplain long before the Church became "Established." There have been instances here and there of liberality. But princely legacies such as that of General Codrington have been unknown since his days. Owners of property should ever remember their responsibility.

Encouragement.

There is much to encourage one in the work amongst the warm-hearted people of the West Indian province. They are far more demonstrative and more impressionable and enthusiastic than Europeans. The impression may not be lasting, the enthusiasms may soon pass off but while they last are encouraging. The people, the Negroes and the East Indians, are naturally sober. To see a

drunken negro or East Indian is rare. The Aborigines may indulge in their " paiwarri " (1) carousals, but these orgies are being slowly done away with, and never take place near our Missions. The Negro is musical, and such a gift, when cultivated to the full, will help to elevate him in the scale of civilization.

Dangers.

The Church is suffering at the present moment from two causes—one is the imported American Religious Sects, who try to steal away our people by a noisy demonstrative outward religion, and the only thing they succeed in doing is to break up discipline which the Church endeavours to exercise. The other is more insidious. The Church of Rome is endeavouring to establish educational centres everywhere—" Give us the children and the future is ours " is a well known Jesuit motto. Their promises not to interfere with the faith of those who do not belong to their religion cannot be kept. Their system does not permit it.

Sisterhoods Needed.

The Church should endeavour to counteract influences such as these. We need sisterhoods in our West Indian Church to look after our girls, and wherever possible, good secondary Schools.

Help Needed.

The Church of England has now vast interests throughout the world. India, China, Japan, and Africa are far more attractive fields of enterprise. The West Indies have lost their glamour, but we still have a claim. The Church of England, Canada, and America, should send some of their best men to strengthen the ranks of our Clergy. A West Indian climate is enervating to Europeans. Many of those who have lived for more than one generation in these latitudes lose energy and grip, and should if possible, exchange livings from time to time.

Concluding Remarks.

The Church has led the way in federating the West Indian Church. The State must follow suit. The enormous taxation imposed on the people—as e.g. in Guiana where we have to pay 15 per cent. for all food and clothing that we import, should be done away with.

(1.) A drink of an intoxicating nature made out of Cassava.

When we have a Central Government for the whole of the West Indies—instead of dozens of little Governments with enormous Civil Lists, the West Indies will prosper.

The Bishops that have proved a success have been those who have lived their lives in the West Indies. No Governor of any Colony is allowed to remain for more than six years, just when they have learnt their work and become useful they are removed. There is another danger. A Governor likes to mark the period of his administration by some colossal achievement, and usually ends in a colossal failure, that his successor has to remedy. The Church needs wise Rulers. We are grateful for what Mother Church has done for us, but we cannot as yet walk alone. We require still a tender generous hand to help us.

S.P.G.

The West Indian Church must ever be grateful to that grand Society, that has stood by us for over 200 years and whenever help has been wanted, we have not turned in vain to the Society of the Propagation of the Gospel in Foreign Parts.

APPENDIX I.

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APPENDIX II.

Landmarks for W. I. Church History.

1492. Discovery of America (Bahamas)
1605. British Flag planted on Barbados
1623. Warner's Settlement in St. Kitts
1627. Settlement in Barbados
1629. Settlement in Bahamas
1632. Settlement in Antigua
1640. Sugar introduced from Brazil
1655. Capture of Jamaica
1692. Earthquake at Port Royal
1699. S. P. C. K. founded
1701. S.P.G. founded
1710. Codrington died
1717. Convocations silenced in England
1763. Cessions of various Islands by France
1782. Rodney's Victory
1787. First Colonial Bishop (Nova Scotia)
1791. Republic of Hayti
1794. Christian Faith Society
1797. Trinidad acquired
1799. Beetroot Sugar first made (France)
1799. Church Missionary Society
1799. Religious Tract Society
1803. British Guiana finally retaken and Ceded, 1814.
1804. Bible Society
1807. Slave Trade Abolished
1823. British Government take up Amelioration
1824. Bishops appointed for Barbados and Jamaica
1825. Ladies' Education Society
1830. Codrington College opened
1831. Insurrection and Riots in Jamaica
1833. Emancipation Act passed
1834. Emancipation Act came into effect
1834. Coolie Immigration began
1838. Apprenticeship system ended
1840. Arrival of W. H. Brett in British Guiana
1841. Colonial Bishoprics Fund
1842. The Dioceses of Antigua and Guiana separated
1848. Protection of Colonial Sugar abandoned

APPENDIX II.—Continued.

1847. Principal Rawle at Codrington College
1851. Pongas Mission Founded
1851. First Diocesan Synod (Exeter)
1851. First Diocesan Synod in Colonies (Toronto)
1854. Convocations regained activity
1861. The Diocese of Nassau created
1865. Riots in Jamaica (Eyre and Gordon)
1866. Suspension of the old Constitution of Jamaica
1867. Sir J.P. Grant commenced disendowment in Jamaica
1867. First Lambeth Conference.
1871. First West Indian Synod
1872. The Diocese of Trinidad created
1873. First Conference of West Indian Bishops in Demerara
1879. The Diocese of the Windward Islands created
1883. First Provincial Synod
1883. The Diocese of British Honduras created
1892. Episcopal Jubilee of Bishop Austin
1897. The Title of Archbishop assumed
1897. Visit of Bishop Tugwell

We are indebted to Dr. Caldecott's "The Church in the West Indies" for most of the above dates and facts.

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